

# THE CATHOLIC EDUCATOR



**EDITOR: REVEREND PAUL E. CAMPBELL, A.M., LITT.D., LL.D.**

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## Contributors to This Issue

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Sister Miriam Ruth has had sixteen years' experience teaching the first grade. She is at present active in a committee for the correlation of Christian social living with subjects of the primary curriculum. She was educated at Seton Hill College, Greensburg, Pa., and Duquesne University, Pittsburgh, Pa., receiving a B.S. degree with major in kindergarten and primary education.

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### Doris Overland

Miss Overland was received into the Church in 1944. Beyond high school she studied art in her mother's studio (Cora Overland, Boston sculptor) and took courses at Boston University. A library assistant in the fine arts department of the Springfield City Library, she has contributed to *The Catholic Mirror*, *The Lamp*, *The Vincentian*, *The Rosary*, *The National Catholic Welfare News Service*, and *The Catholic World* (article yet to be published).

### Rt. Rev. Msgr. Clarence E. Elwell, Ph.D.

Monsignor Elwell, superintendent of schools for the Diocese of Cleveland, has been a frequent contributor to our columns. The present article is the second of a series by Monsignor.

### Sister Rose Irma Lyons, F.C.S.P.

Sister Rose Irma is principal and teacher of English at Sacred Heart Academy, Missoula, Montana. Sister has a B.A. from Creighton University, Omaha, Neb.; an M.A. from the University of Washington; and a B.A. in Library Science from Rosary College. She has studied dramatics at Catholic University and journalism at Marquette University.

### Rev. Nicholas E. Walsh, M.A.

Father Walsh was introduced to our readers in November 1950 issue. Herein he completes his article on the Boise religion program.

(Continued on page 236)

# THE CATHOLIC EDUCATOR

## *Assumption, Dogma of Faith*

THE FORMAL proclamation of Mary's bodily presence in heaven as a fact of faith places official and infallible seal on an ancient and universal Catholic belief. For over one thousand years Catholic writers have written brilliantly of this prerogative of the Blessed Virgin Mary. When it was announced a few months ago that the proclamation of the dogma would be made on November 1, 1950, Catholic periodicals over the world vied with one another in writing about this new gem in the crown of Mary.

The distinguished novelist, Graham Greene, writing in *Life* (October 30, 1950), speaks of the Assumption as an essential effect of the Immaculate Conception, "which even unguided human logic might detect." In answer to some critics who complained that this doctrine is not found in Holy Scripture, Monsignor Matthew Smith wrote in the *Denver Register*: "The Biblical texts about death and corruption of the flesh, as well as about the condition of Adam and Eve before the fall, indicate with clarity what we must expect in the case of Mary. So strong is all this that it is not necessary to have some text make the forthright declaration that she was bodily assumed into heaven, where her body is joined to her soul. The fact is clear enough to people used to logical thinking." The opening thought of the article by John Manning Fraunces, S.J., in *America* (October 28, 1950) is couched in these words: "The definition of the Assumption brings to a joyful conclusion a long development of doctrine. For many generations the Church has been turning the matter over in her mind, as it were; and her final decision is that this truth is, and always has been, part of her faith about Our Lady."

The *Catholic Digest* (November, 1950) drew upon the London *Tablet* of August 19, 1950, for its leading article, "Our Lady's Assumption." This article gives the genesis of the movement to declare the Assumption of the Blessed Virgin a dogma of faith. "The first petition to the Holy See for a definition came from Spain, where Murillo so often painted our Lady's Assumption. It was from Queen Isabella II, in 1863, prompted by her confessor, St. Antonio Maria Claret. But Pius IX told the queen that the right time had not yet come. Between 1863 and 1940 the Holy See received more than eight million petitions gathered by practically three-quarters of the bishops throughout the world. Then, on May 1, 1946, Pius XII wrote to all the metropolitans and ordinaries of the Universal Church asking whether they

thought the dogma should be defined. More than 98% replied that they were in favor of it."

In the *Homiletic and Pastoral Review* (September, 1950) Father Jerome Gassner, O.S.B., discusses the movement originating in the Vatican Council that seemed to be leading toward the solemn definition of the dogma. "In a letter of January 8, 1870," writes Father Gassner, "Antonius Monescillo, Bishop of Jaen in Spain, submitted to the Vatican Council the first petition for the solemn definition (*declaretur, vel potius acclamentur*) of the dogma of the Assumption of Our Lady. On February 23, 1870, Joseph Benedict Dusmet, O.S.B., Archbishop (later Cardinal) of Catania, Sicily, and Bishop L. M. Ideo of the Lipari Islands, introduced the requests (*postulata*) of 195 members of the Council for an 'explicit and solemn declaration and definition' of the dogma of the Assumption." In the course of his article he gives the enumeration and treats of the various documents that were presented. The first three documents are of particular interest to us. The first document recorded is the letter of introduction of the "Postulata," addressed to the "Fathers of the First Vatican Council *pro petitionibus*," signed by Archbishop Dusmet and Bishop Ideo. The letter requests the solemn definition of the Assumption with these words: "Beatam Mariam animam immaculatam et corpore virgineo ad dexteram Dei Filii, nostram praestantissimam mediatricem adstare." The second document, a summary of the theological bases of the dogma, explains the object of the dogma as a "factum dogmaticum," inaccessible to the senses, which cannot be testified by human authority. "The document points out," writes Father Gassner, "the difference between this and other facts like the canonization of Saints, the presence of St. Peter in Rome—facts which are pronounced with 'ecclesiastical' certitude, whereas the Assumption is to be understood as a 'factum dogmaticum' revealed by God and an object of theological faith. It is further mentioned that the bodily Assumption (anticipated resurrection) of the Blessed Virgin constitutes a privilege different from the beatific vision, enjoyed by the soul of the Blessed Virgin together with the rest of the saints according to the ordinary laws of the order of grace."

"The theological arguments are presented in four groups: (a) the very old and constant belief of both the Occidental and Oriental Church, of the teaching as well as the learning Church; (b) the very numerous testi-

monies of the Fathers of the Church from ancient times until the twelfth century who describe the Assumption as a revealed truth and are of the opinion that this truth is indicated in several passages of Holy Scripture; (c) the teaching of the theologians from the twelfth century until our times; (d) very impressive arguments '*ex ratione theologica*,' drawn chiefly from the Divine Maternity, then from the dogma of the Immaculate Conception, and finally from the dignity of Mary as Queen of the Angels."

The third document enumerates seven reasons that seem to make the definition of the dogma opportune: (1) The rationalism of our times must be opposed by the propagation and extension of the empire of faith. (2) The sacrilegious denial of the Divinity of Christ must be opposed by the definition of the dogma of the Assumption, which has its basis in the Divine Maternity and implies a confession of the Divinity of Our Lord. (3) The propagation of the glory of the Assumption will conquer the heresies according to the text: "*Cunctas haereses sola interemisti in universo mundo*." (4) Materialism and indifferentism must be opposed by a confession of faith in "*carnis resurrectionem*," implied in the dogma of the Assumption. (5) The crown of the glories of Mary requires a last gem still missing: the dogma of the Assumption. (6) The devotion of the faithful deserves the definition, which will increase their merit of faith, and make true again the axiom: "*Lex supplicantium sit lex credentium*." (7) The definition of the dogma of the Assumption would be a guarantee for an early and successful conclusion of the Council, which began under the auspices of the Immaculate Conception (which was declared a dogma by Pope Pius IX in 1854).

In the various postulates presented at the Vatican Council the arguments in favor of the Assumption were in very clear terms. We are warned against an exaggeration of the value of the testimonies from Scripture alone. In all postulates the argument from Scripture is coupled with the testimony from tradition. As in the case of the Immaculate Conception, the scriptural texts alone, without their interpretation, would not furnish the complete meaning of the dogma with all required certitude. In the words of Father Hunter, S.J., in his *Outlines of Dogmatic Theology* (1894): "The true ground of our belief in the reality of this privilege of our Lady is that the

account is generally accepted; it is felt to be implied in what we know of the surpassing dignity of the Mother of the Lord, and the loving favor with which her Son treated her. No one can prudently accept the story unless he believes that God's providence secures the Church from error; and no one who believes that the Church is our infallible guide can prudently doubt it." Today we have the infallible word of our infallible guide.

Father Gassner adduces a postulate with 113 signatures that speaks of the "ancient tradition of both Churches evident from the unanimous consent of the Fathers and the constant, public, and solemn cult," confirmed by the absence of relics of the Blessed Virgin and by the empty tomb. This tradition does not have its basis in the apocryphal books, but is a tradition of Apostolic origin."

The testimony of the liturgy is clear. The same postulate to which we have just referred tells us that the Assumption is an ancient tradition of both Churches, clearly demonstrated in the unanimous consent of the Fathers, and the constant, public, and solemn cult. The Collects of the feast in the Gelasian and Gregorian Sacramentaries state clearly the object of the feast; in the Gelasian Secret we read, "that so noble a virgin should be assumed into heaven"; and in the Gregorian Oration we have this picturesque language, "the holy Mother of God endured temporal death, but remained free from its fetters."

A word must be said about the arguments *ex ratione theologica*: They are based on the dignity of the Mother of God, her perpetual virginity, her eminent sanctity, her intimate connection and consent with Christ, and the affection of the Divine Son for His Mother. Bishop Monescillo adverts to the fact that the Immaculate Conception is a dogma of faith and states simply that it is fitting that the Assumption be made a dogma of faith. Finally, Father Gassner brings forth the charming argument from the dignity of the Queen of the Angels. "It does not seem to be fitting that the Blessed Virgin should have to await the integral vision of God until after the last judgment, while the angels already enjoy perfectly the Divine Vision 'in propria natura perfecta.' The dignity of the Queen of Angels demands rather that the Blessed Virgin should likewise enjoy the Divine Vision integrally, perfectly, 'in propria natura perfecta.'"

Why say more? *Roma locuta est.*

## Keeping Christmas

ON CHRISTMAS Day God comes to us in the guise of a little child. We know that the little Child lying in the crib of Bethlehem is God Himself. In our prayers, we have told God time and time again that we love Him, but now as we kneel in spirit beside the crib of Bethlehem, we know that we love God. The

Christ Child has come down among us, has lowered Himself to our estate, has become one of us.

We may admire the great men of the world for what they have done. But we cannot be said to love them. They are too far away from us to draw our love. We marvel at

(Continued on page 213)



# First Grade Contact and *APPROACH IN ARITHMETIC*

By SISTER MIRIAM RUTH, S.C.

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**M**ANY TEACHERS in primary grades seemingly fail to realize the importance of an extensive and varied program of concrete number experiences before drill on abstract number combinations. Arithmetic should be more of an activity program than a formal program. We want functional experience in teaching the knowledge and skills. In other words we use games, jingles, races, and objects as a means of stimulating interest in a formal systematic arithmetic program. William Brownell made a careful investigation of the methods by which children apprehend visual concrete numbers, and came to the conclusion that the transition from concrete to abstract numbers is often too abrupt. He found in experiments that the groups of children who had developed arithmetic meanings, and who had some concrete material presented before abstract drill were later able to succeed in computation and problems.

## **FOUR STAGES IN FIRST GRADE ARITHMETIC**

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De May's study and contribution is probably the answer to our difficulties. He summarizes the teaching of arithmetic in the first grade in four stages.

The first stage is what is known as the object stage. During this period the child handles and counts the objects. Activity is all important here. But if the teacher realizes she is laying the foundation of number concepts she will not let any opportunity go by to develop the understanding of numbers. Now you ask, "What can I use?" You can use blocks, desks, balls, and pencils. A very splendid object is the tongue blade. A child can handle from one to ten blades comfortably. Tintex does an excellent job of coloring them. We do rote, rational, and serial counting at this time. When the class begins rational counting (meaningful counting) the teacher

will be able to see individual differences. She must begin to make select groups, for at this stage children get confused.

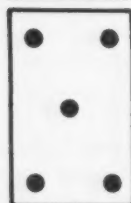
The second stage is called the picture stage. Many teachers fail to see the difference in these two stages. We forget that we are adults. A picture to the child is not the same as the object. Number books have excellent material. Any type of picture can be used to give the child vicarious experience. In making original number charts remember to use the same size object for one as you use for ten. Some choose a six inch object for one and when it comes to ten the object selected is an inch high. This gives the child the idea that one is larger than ten. Colored pictures are much better than black and white. An artist will find her God-given talent very useful in sketching on the blackboard. Number rhymes are taught here. The figure and very often the number words are presented here. Multiple counting by 10's, 5's and 2's is a setting for the next stage, for here the child is given the idea of group counting. In teaching multiple counting you can use dimes, nickles, pennies.

## **SEMI-CONCRETE AND CONCRETE STAGE**

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Now we come to the number pattern stage known as the semi-concrete and concrete stage. This is the stage William Brownell said is passed over too rapidly. Now we are about to give the child a mental pattern of each unit number. This is a most important step. Let me cite an example from my own recent experience. In taking a class in visual education a gentleman who was teaching automobile driving gave a demonstration. To the GI's in the class it was a most interesting study. But for me it was torture for I did not have a mental picture of the mechanism of the automobile. Therefore, I had no idea why this gadget was so successful. In a later demonstra-

tion a woman explained a new part for a sewing machine. I sew, therefore, my interest never waned for I had a mental picture of the sewing machine and therefore every explanation was clear. In this semi-concrete stage we continue to use objects, but we now place them in a pattern.



Give the children seatwork making these patterns. I have a set with objects such as cars, houses, boats, fans, flags, blocks, balls, trees, and hats. These are objects that children can draw. After a short period of making object number patterns, move closer to the abstraction by using dominoes. Black and white dominoes are better than colored ones. Give the poorer class a handful of paper circles and allow them to use them. Never use a number pattern larger than six. When you reach six you must use two patterns to make the number desired. Look at the seven piece in dominoes and see that it has four dots in one compartment on its face and three diagonally placed dots in the other compartment. Here is the beginning step in the abstract work.

#### WRITTEN SYMBOL A DIFFICULT STEP

While you are developing patterns you can be teaching the child to make the written symbol. This is a more difficult step than most teachers realize as you may judge from a college class experiment. In a class of teachers the importance of the written symbol and its level of difficulty was shown by a professor who used this device. He wrote on the board the unit numbers with corresponding symbols; e.g. 1 — r, 2 — f, etc. He allowed thirty seconds to associate the symbol with the unit number, and then gave problems using the symbols. The teachers made a poor showing. I am sure that those

teachers and their pupils profited by that experiment.

#### CHILD NOW PREPARED FOR ABSTRACT WORK

Now the child is prepared for abstract work. He has been given visual, auditory, and muscular training. He also has a mental picture of all the symbols.

In teaching we find the word combination and fact presented very frequently. Many people ask, "What is

the difference?" The combination is the problem  $\frac{3}{5}$  but when you turn this problem upside down and say  $\frac{5}{3}$

$\frac{3}{5}$  you use the term fact. Unless the teacher is careful in her approach to addition and unless she is alert at every stage of its development, the child is apt to fall into habits of counting to find the sum. Combinations must be learned as an automatic response from the beginning. Some use the method of separation, taking the sum and dividing it into parts. Some take the parts and present the whole. Both methods are used successfully. Now the question arises, "Should we teach addition upward or downward?" It depends upon your method of subtraction. If you teach the take-away method then teach the downward method. If you teach the 3 from 5 method then use the upward method. This avoids a double process very confusing to the child.

In teaching the facts use the two facts together. Morton recommends that the child should have a good idea of addition before subtraction is presented. Games, flash-card drills, and short tests will give the teacher excellent types of drill. A variety of techniques will maintain interest. Remember that the processes of addition and subtraction are not of themselves an end. They are a means to an end. The end is problem solving. If we primary teachers use concrete situations rather than pure abstractions our pupils will not be saying as so many adults say now, "Arithmetic was my poorest subject."



# SEX AND SENIORS

By REV. ALBERT SHAMON

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**"L**ET US make man to our image and likeness . . . to the image of God he created him." The repetition of this profound truth may lessen the wonder man may experience from it, yet it still serves to remind him of the source of his dignity as an individual.

If "the proper study of mankind is man," as Alexander Pope said, then since man is made in God's image, it may be said to be more proper to study God, the model to whom man is likened. Once we know who God is, then we can know what the image, man, is—we can easily detect all counterfeit.

First, who is God? Our God is not a stick, a stone, or a senseless thing as are the pagan gods. Our God is a personal God. Our God has a mind that knows. He has a will that loves. God's knowing from all eternity generated another Person distinct from and yet equal to Himself—the Son of God. As love is a bond existing between two persons, so from the love of Father and Son, there proceeded a third Person—the Holy Ghost, the Bond of love.

In God there are three Persons, all very *happy* with each other. But because these three Persons are so very good, They did not hoard Their happiness; instead, They shared it with others. For that reason They created the world—all Three. From Their fingertips They let tumble the whirling planets, the singing spheres, the star-spangled heavens. And then, to climax it all, They, in divine deliberation, said: "Let us make man to our image and likeness."

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## GOD SHARES HIS CREATIVE CAPACITY, IN A MEASURE

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From the slime of the earth, They fashioned a body; then They breathed into it a soul—a soul with a mind and will with which it could know as God knows, and it could love as God loves. So far the image was good. But it was not perfect yet; for as God is the Creator, the Three decreed that man too should be a "creator." So that man's creative capacity might be more like God's, the Three further decreed that man's creative action

should also be the work of three. God, therefore, put Adam to sleep and made mankind: male and female. He created the sexes.

What is sex? Sex is the capacity to create given to the human race by the triune God so that it might image Him more perfectly. As the farmer can cast the good seed into mother earth and then God, if He so wills, with His sun and rain can give it increase, so too, God gave man the power to sow, as it were, the seeds of life in the good earth of a mother's womb; and then, if God sees fit, He creates a soul—a child is conceived. As three Persons—the Father, Son, and Holy Ghost—made man to their image and likeness, so these three—God, man, and maid—are able to create another made to their own image and likeness. Thus would man image more perfectly the God who made him.

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## THE SEXES MUTUALLY ATTRACT

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God alone can produce life. But God will not without man. Man cannot without woman. Therefore, God said: "It is not good for man to be alone"—not good for the propagation of the human race. Therefore, to bring man and woman together, God made them physically attractive. To the maid, he gave flashing eyes, and floating hair, a dancing shape and an image gay. Why? To haunt, to startle, and waylay. To the man, He gave rippling strength, an Apollo-like architecture, knightly chivalry, and dog-like loyalty. Why? To create desire in maids. In addition to this physical attraction, there is in man and woman the deeper attraction springing from sex itself. For God made man male and female. He made them different—physiologically and psychologically—for He meant them each to play different rôles in life. Man is to be the breadwinner and the protector, the hunter, and the fighter. Therefore, God made him strong, hard, active, logical. Woman was to be the mother of men, either physically or spiritually, and the first educator of the human race. Therefore, God endowed her with tenderness and delicacy, intuitive wisdom and patience to do the little, but exacting and trying things of life such as sewing, cooking, teaching.

Yet with all their differences, man and woman are complementary. Instead of drawing them farther apart, their differences tend only to draw them closer together. Because of the mutual incompleteness of the one and the other and the mutual need of the one for the other, man is attractive to woman just because she is a woman, and woman is attractive to man because he is a man.

#### **FORTIFIED BY LOVE**

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But powerful as these attractions are, they are not powerful enough to keep a man and woman together until death do them part. To last until death, they must be more than skin-deep, more than surface-attractions, a fascination of externals—of eyes, of hair, or of teeth. They must be fortified by love. First attractions must be controlled like every other passion. A man has no right to lose his head in anger; nor does he have any right to lose his heart in lust, which is counterfeit love. Control must be exercised until love either blossoms out or withers away. Knowledge is the basis of love or hate. When people do not know quite so much about their partners as they thought they did, there is often more material for argument than for love.

On the contrary, if goodness and similarity are discovered in a soul, love follows as day the night. A deep and soul-satisfying contentment in the new-found goodness surges in the human breast. Nor will this pass away as a summer cold—for it is rooted, not in the ever-changing passions, but in the never-changing soul. As an Italian proverb puts it beautifully: "Unless love reaches the soul, it is not immortal, for the soul alone is blessed with immortality." The deeper the knowledge grows and the more the goodness shines forth, so much the more intense does the love become, until, like a mighty tide, it sweeps the lovers to the altar, where, not secretly and shamefacedly, but openly and joyously, before God and man, they vow to give themselves to each other until death parts them. Then it is that the image of God approximates the Model. For then, from love of man and maid can come the child. Then it is that an earthly trinity is formed imaging the heavenly One.

#### **A POWER ENSHRINED IN MYSTERY**

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Such is God's plan. The attractions of the sexes one for the other are meant to lead to company-keeping. Company-keeping is meant to lead to knowledge. Knowledge to love or non-love, to the altar or to the door. Purity is simply the firm will to fall in line with this plan of God in the matter of sex; or, philosophically, it is the

reverence paid to the mystery of sex. Sex is primarily the capacity to create given to the human race by God so that man could image the life of the Trinity more perfectly. Precisely because it is a creative power, a sharing in the very power of God, it is enshrined in mystery.

Because it is a mystery, like every other mystery of creation whether it be a poem, a statue, or a child, it is enveloped in awe and reverence. That is why a woman is timid, why she shrinks from a too ready self-surrender. It is her tribute to the awe of her own creativeness. That is why a man is chivalrous to a woman. Not because she is the weaker sex physically—but because of the awe he feels in the presence of mystery. That is why we are all shocked by dirty shows, foul books and undue manifestations of affection in public. Not because we are prudes or because we are trained in Catholic schools, but because the reverent is made irreverent, the sacred is debased. That is why traditionally marriage has always been associated with a religious ceremony. It is an evidence that all men believed that the mystery of creativeness should be explored only with the approval of God, the Author of all life, and under relationships sanctioned by Him alone. That is why we must all be pure—why we must all revere and respect our own and the bodies of others—for sex is the gateway of life; and life is sacred.

#### **REVERED LIKE A CHALICE**

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We respect and revere the chalice the priest uses at the altar. Why? Because it is made of gold or beautiful to behold? No. We respect the chalice because for a while each day there will be poured into it the elements—the water and the wine—which will make it a chalice of life, because for a while each day it is to contain the Body and Blood of Christ.

How much more should we revere and respect the human body, Temple of God that it is, and destined as it is to become a chalice of life! What reverence the Church has for the chalice! When not in use, it is kept under lock and key. When it is brought to the altar, it is veiled. It remains veiled until the sacred moment when there are to be mingled in it the elements that will make it a chalice of life—the water and wine which are to become Christ.

In a similar way every woman, every girl is born to be a chalice of life. Either she will consecrate that chalice unused to God and she will keep it beautiful for this consecration, or she will marry and in marriage will come that sacred moment of her unveiling, the sacred moment when there will be mingled in her the elements that will make her in reality the chalice of life.

At Mass the unveiling of the chalice is a very sacred  
(Continued on page 202)



# NECESSITY OF CATHOLIC SCHOOLS

By DORIS OVERLAND

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THIS WRITER, a convert, has been puzzled at the very idea of Catholics sending their children to public schools when it is possible to send them to parochial schools. To be sure, their motives are not all blameworthy. Emerging into an era when time and democracy have banished much bigotry and all races and creeds have found a common brotherhood, they want their children to discover Protestants as fellow human beings. This is what they say, and it sounds very good, indeed.

But I would like to tell those parents of certain impressions which I received during my own public school education. And I would like to remind them that young minds are as deeply affected by false textbook dogma as they are by true textbook dogma. In fact, you are apt to believe as firmly in what your first textbooks tell you as you believe that the sun rises at dawn.

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## TRUE PICTURE MISSING

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It took me many years to realize that if the Catholic Church were actually as my school textbooks depicted her, she would have enjoyed a shorter life than the sect of the Albigenses. By this I do not mean that my textbooks were laden with anti-Catholic propaganda. But there is such a thing as damning with faint praise. There is also such an ignorant and silly thing as snubbing. And the historians of my schooldays thoroughly snubbed the greatest and most significant institution in the whole history of mankind—God's institution, the Catholic Church.

There were a few times, of course, when they were obliged, in the interest of historic fact, to acknowledge her. But then it was only to damn with faint praise or to magnify and multiply the blemishes of her frail human members and point gleefully to this as evidence of her corruption as a divine institution. Her heroes and martyrs, of course, were almost completely ignored. The few who were recognized at all were treated as admirable object lessons in themselves, and not in Christ.

We may have been asked to emulate Joan of Arc for her courage, St. Francis of Assisi for his love for animals, and Thomas à Kempis for his wisdom, but not as members of the mystical Body of Christ. The very *life* which sustained these saints—indeed, made them saints—was represented in our history as a body which had become rich, corrupt, tyrannical, and was made to fail in the days of the "Reformation." We were left with the impression that the few saints of whom we were told had become saints of themselves, independently of all supplications to the Blessed Mother of God and the reception of the sacraments.

We were left, perhaps, with the impression that we could do likewise—just by being good, honest citizens ever ready to sacrifice ourselves to the commonweal. But as you grew up, it became a little hard, a bit of a problem. There never seemed to be sufficient inspiration. It was not enough to love mankind and be a humanitarian. Somehow mankind was a very disillusioning god to have. It was even easier for some to toss their young ideals out of the window with a muttered, "What's the difference!" and go off in a mad pursuit of pleasure.

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## PLIGHT OF CATHOLIC CHILD

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When you are taught that the Pope was merely one of five bishops and accidentally became supreme pontiff when the other four bishops perished, what are you to do? This is enough to confirm the Protestant child in his Protestantism for long, weary years to come. What greater damage could it do to the Catholic child? Would he come home and ask his mother, his father, his parish priest if his school teacher was right?

I only wish that in my school days there had been a historian at least honest enough to inform me that the Pope was the alleged successor to Saint Peter, of whom Christ said, "Thou art Peter, and upon this rock I will build my church."

But I came away from the Crusades honoring only the squatters' rights of the Saracens. I came away know-

ing nothing of the sublimely gentle St. Francis of Assisi who braved the court of the Sultan and the tortures meted out to Christians, simply for the love of Christ. Nor, to hop a few centuries ahead, was St. Francis Xavier, who converted whole cities in India, China, and Japan, considered worth mentioning historically.

### SO MUCH LEFT UNSAID OR DISTORTED

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I might never have known that Nagasaki was the first Christian city in Japan, drenched in the blood of both European and Japanese Jesuit martyrs, had it not been the recipient of an atom bomb.

Thanks to my school textbooks, the wealth of the Church filled me with Puritan indignation. I suffered a constant mental picture of bejewelled, overfed popes and cardinals, and starving masses. But no one troubled to provide me with a mental picture of thousands of priests bringing Christ to the masses in birth, life, marriage, and death. No one gave me pause to think of thousands of patient nuns teaching and nursing all over the world, thousands of working convents and monasteries and missions, food and clothing to the poor to whom Henry VIII would not slip a farthing, the education of promising scholars, the establishment of missions and farming communities in pagan lands, pagans treated as children of God by the Church, but as slaves and beasts by the conquering nations which continually fought and bullied the Church.

I suppose I cheered when convents and monasteries were devastated, their wealth and lands and their gentle occupants driven into a brutal, jeering world. Yes, I must have cheered when the arsenals of prayer for the glory of God were ravaged and replaced with arsenals of gunpowder for the glory of nations.

They taught me that no one knew a thing about the Bible until Luther, taking advantage of Gutenberg's invention, translated it and published it and distributed it among the common people. They taught me that the era of enlightenment began with the printing press and

the Reformation. Before this, all was supposed to have been a dark, despotic secret of the Catholic Church.

It never occurred to me to think of the laboriously produced parchment Bibles hand done by faithful monks from the time of the first popes down to the days of Gutenberg!

What of the Catholic child in the public school? In his carefree childhood days he learns his catechism by rote, and perhaps a little light-heartedly. And a remarkable Supreme Court has made it almost impossible for priests and sisters to offer any rebuttal to his public school history lessons. In school he must learn only what a non-Catholic world thinks of his Church, and it is to this world's interest not to think any too well of the Church, or else it would become converted and cease to be a non-Catholic world. And the state refuses now to provide time for the Catholic side of the debate.

### THE CHILD DESERVES BETTER

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The child is fortunate who will devote his free time to asking questions of parents and priests. But how many of us would have been such thoughtful children ourselves? When school is out, it is only natural for children to want to play, to relax and stop thinking. This leaves the Catholic child at the not so tender mercy of an education which is pro-agnostic, which merely tolerates the freedom of his Church while it challenges her right to survive on pseudo-intellectual grounds. And "everybody" is happy, because he really believes that this is a fair and square, non-sectarian education. "Everybody" believes that education should be delivered entirely into the hands of the government, and all children should be required to attend public schools.

If I were blessed with children, I should consider them grossly uneducated if they were not taught that their one aim in life should be to know God, to love Him, and to serve Him. As a convert, I know of none better fitted to teach them how to accomplish this great purpose of existence than priests and Sisters.

### Sex and Seniors

(Continued from page 200)

and solemn gesture: it is done only by the consecrated hands of a priest. So the unveiling and mingling that is marriage should only be done by hands consecrated by the Sacrament of Matrimony with the same sacredness and reverence as the beautiful hands of a priest on the

chalice. Against that day every girl should keep herself beautiful and every man should see that she is kept so, as a chalice is kept beautiful for the one purpose for which it is designed: that it may truly be the chalice of life.

# Analysis of the *AIMS OF EDUCATION*

By RT. REV. MSGR. CLARENCE E. ELWELL

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IN THE previous article, an attempt was made to present a basic analysis of the fundamental principles of education, an analysis which would be all-inclusive in the sense that no important principle of Catholic educational philosophy would be omitted. To that end we examined the genus and species to which education belongs, and we specified the differentiating notes under the heading of the four philosophic "causes" or principles which explain being, adding to our philosophic analysis the points known from revelation.

This article is an effort toward a more detailed analysis of the "final" cause, that is, of the ends or aims of education. It is not a logically demonstrative analysis, as Adler requested;<sup>1</sup> that we shall leave to the philosophers. Or rather we assume from Christian philosophy and theology that proof has already been given that the supreme ends of education are "absolute and universal" for all men. Here we shall attempt in a less formal yet systematic manner only to make an analysis of the ends of education and to show that our analysis is complete in that it has omitted no important objective of education.

In the previous article we noted that the final cause of any given being has certain limits set for it and certain directions built into it by the material cause which enters into that being. To say it in more ordinary language, God gave beings natures in keeping with their purposes. The purposes sulphur might serve are limited by the nature of sulphur. The purposes a dog might serve are limited by the nature God gave dogs. Man is no different.

It seems, then, that a complete analysis of the material cause of education, that is, of the educand or his human nature, would give us a complete outline for an analysis of the ends of education that would omit nothing important. From the nature given him by God, we should be able to analyze the purposes for which we educate him.

What then is man? Man is a dependent creature, created by God. He is a psychophysical unit, with a social as well as an individual nature, and with supernatural as well as natural goals and potentialities.

The accompanying Chart 1, an analysis of the human nature of the educand as a framework for analyzing the aims of education, will show this in graphic form.

Chart 1.

An Analysis of Human of Educand as a Framework for Analyzing Aims of Education

The <i>Human Nature</i> of <i>Man</i> The Educand has two basic components	A <i>Soul</i> with	Will Intellect Rational Memory
		Sense Memory Emotions Instincts
	and	Imagination Special Senses Physical Organs

Educand Has Two Basic Human Components as:

An Individual with		A Social Being with	
natural capacities	supernatural potentialities	natural capacities	supernatural potentialities
Aims of education in this area are to perfect man in his natural and supernatural capacities as an <i>individual</i> particularly by the intellectual and moral virtues which form him as an individual		Aims of education in this area are to perfect man in his natural and supernatural capacities as a <i>social being</i> particularly by the intellectual and moral virtues which form him as a social being	

Let us comment here briefly on what it contains.

<sup>1</sup>Mortimer Adler, "In Defense of the Philosophy of Education," 41st. Yrbk. N.S.S.E., Part 1, p. 235.

The human nature of the educand is a created nature dependent on God and created by and for Him. It is a fallen nature suffering from the effects of original sin, but redeemed by Christ, and capable, with the help of grace, of attaining an added status and condition of supernatural life in time and in eternity. It has two basic components. One is material, the body, which exhibits the following main facets: general physical organs of many functions, and five specialized senses; the power of imagination, instincts, emotions, and sense memory, also the power to bring multiple sense impressions to a single focus.

The other component part of man is spiritual—his life principle or soul which possesses the two outstandingly human powers of rationality and free will. These two powers or faculties of man's spiritual nature together with rational memory give us the well known three: memory, will, and understanding as the basic natural spiritual powers of man.

This analysis into body and soul with its breakdown of the physical and spiritual facilities does not complete the description of the educand. Another breakdown which must also be explicit is that into individual and social. In effect it means merely the addition of the category "social" to what has already been set down, for the individual aspects have been sufficiently cared for under the fundamental analysis into body and soul, mind and will. Nor does this complete our analysis; rather it brings us to a most fundamental dichotomy in education—that of the natural as opposed to the supernatural in man. The Christian knows by divinely infused faith based on positive revelation that human nature is not circumscribed by and limited to the natural level. By the grace and favor of God human nature can arise to levels not natural to it; it can rise to a supernatural state in time and for eternity.

To come to a proper enumeration of the aims of education, therefore, the complete analysis of human nature, individual as well as social, must be repeated twice, once under the heading "natural" and once again under the heading "supernatural." One could make a breakdown of aims into temporal and eternal also, but it will be possible to take care of the essentials under natural and supernatural.

The aims of education therefore are to aid, influence, and form man:

1. In the *supernatural order*, in all his capacities: (a) physical, and (b) spiritual, particularly mental and moral, and not merely as an individual but also as a social being—a member of the Mystical Body.
2. In the *natural order*; and again, in all his capacities of body and soul, mind, and will, and as a social being also, not solely as an individual.

As all that makes man truly human reduces itself to

the intellect and the will, and as the will guided by the intellect controls the physical, and further as this is true in the supernatural as well as in the natural order, the aims of education reduce themselves to these two: to help man acquire and form in himself good intellectual and moral habits in the natural order and good habits of intellect and will in the supernatural order.

## HABITS AND VIRTUES TO BE ACQUIRED

In the *natural order* these good habits or virtues which it is the aim of education to produce are:

INTELLECTUAL (Mind)	MORAL (Will)
Art	
Prudence .....	Prudence
Knowledge	Justice
Understanding	Fortitude
Wisdom	Temperance

In the *supernatural order* these virtues are:

For the Intellect		For the Will	
THEOLOGICAL VIRTUES	CORRESPONDING GIFTS OF THE HOLY GHOST	THEOLOGICAL VIRTUES	CORRESPONDING GIFTS OF THE HOLY GHOST
Faith .....	Understanding Knowledge	Hope .....	Fear of the Lord Wisdom
		Charity .....	
CARDINAL VIRTUES		CARDINAL VIRTUES	
Prudence ....	Counsel .....	(Prudence)	
		Justice .....	Piety
		Fortitude .....	Fortitude
		Temperance	

In the natural order the aims of education are to assist the formation of the five intellectual and the four acquired natural cardinal moral virtues. In the supernatural order the aims of education are to form mind and will by means of the three theological virtues and the four infused supernatural cardinal moral virtues with the added help of the seven gifts of the Holy Ghost.

All of these are habits. The aim of education therefore is to produce and develop good natural and supernatural habits in the human mind and will.

In the supernatural order the formal principle of education, that is, the principle for formation of intellect and will, is grace which bestows the seven virtues, theological and moral, and the seven gifts. This same formal principle, grace, with its virtues and gifts—but now considered as possessed by a human being—is the goal, the aim, the final cause of education in the supernatural order. As the achieving of this supernatural goal includes the attaining of everything in the lesser natural goal, at least in a superior manner, it could be considered unnecessary to repeat any working of aims on the natural level. But because men, Christians specifically, not in-



frequently slip from the supernatural state and, because they are aided in an inestimable way by the natural, habitual channels of good acting, e.g., observing natural honesty and shame and loyalty, which both natural and supernatural good habits have grooved in their actions, it is well to repeat explicitly as aims of true education the natural intellectual and moral habits.

In this analysis we have not mentioned physical habits or direct habit formation as concerns the body. This is due to the fact that the physical habits are all produced by acts of the will under the guidance of the intellect. The mention of physical habits is therefore implicitly included in the moral habits, more specifically in the habit of temperance. For the sake of the teacher, however, it may not be good to omit explicit mention of the physical side; it may also be well to expand the implications of the social side.

#### AIMS OF EDUCATION FOR THE TEACHER

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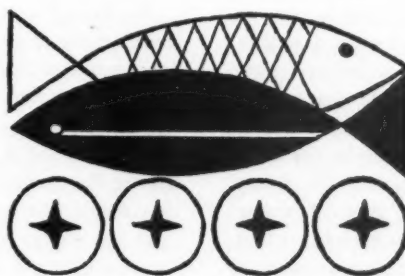
Let us therefore attempt a total prospectus of the aims of education for the practical guidance of the classroom teacher. It would include, for the body, the aim of such health, physical soundness and fitness, as is in keeping with man's higher goals. It would also include training of man's imagination and emotions, and such control of the instincts as is possible. It would include the proper forming of intellect and will by the good habits or virtues enumerated above. It would moreover include training for man's social life. This is, indeed, like the aims of man's physical life, already implicitly contained in the intellectual and especially the moral virtues enumerated above. But in this day and age in which the battle of the future is clearly between two perfect societies—Church

and State or at least between organized State socialism and the organized social body which is the Mystical Body—it is not unreasonable to specify further the aims of education for man not merely as an individual but also as a social being.

As a social being, in the supernatural order, man has relation with God's rational creatures as a member of the sole necessary, supernatural, social agency—the Church: (1) the Militant Church, (2) the Church in Purgatory, and (3) the Church in glory. It is the aim of the supernatural habits enumerated above to equip man with the virtues needed to fulfill his purposes in relation to these three branches of the Church. To select for special mention just two instances, faith has not only an individual aspect but its exercise has social implications and benefits also for the one exercising it as well as for those who see or know of him exercising it. Charity also not only increases the bond between the educand and God, but it also overflows onto the rest of the social scene and improves all it touches.

In the natural order the aims of education affect the other two necessary societies: the family and the State; and through these, all other social groups: economic, political, educational, cultural, recreational, and the like. If the good habits mentioned above are properly developed in, by, and in relation to these social groupings, the natural aims in the natural order will be fulfilled.

To summarize briefly, the aims of education may be deduced from the nature and the potential supernature God gave man. On the supernatural side, therefore, the aims of education have as their object to supernaturalize man in all his capacities, especially those of intellect and will, socially as well as individually. In the natural order the aims are similarly to help man perfect himself by the acquisition and development of all good habits but most particularly those of intellect and will, socially as well as individually.



# *BUILDING The READING HABIT*

## In High School Students

By SISTER ROSE IRMA, F.C.S.P.

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WHEREVER ENGLISH teachers gather to discuss their professional problems, formally or informally, they are not long in getting around to one of the hardy perennial type—"How do you get your pupils to read; that is, to *want* to read?"

Very early in such discussions the reasons for young America's faulty reading habits are analyzed. Time was when the school library was cited as the principal cause. The consensus now, however, is that diocesan regulations and accrediting agencies have effected such an improvement in school libraries that they can no longer be considered the primary cause of non-reading attitudes.

### CLUBS COMPETE WITH READING

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But a number of teachers feel that the school does militate to some extent at least against the cultivation of reading habits. Not to mention athletics, there are the numerous clubs, the activities of which are extra-curricular. These draw the interest and consume the time of the students between the hour of school dismissal and the hour they must report home for dinner. Membership in a few clubs is not only permissible but even desirable. Belonging to everything on the campus is another story. One western high school this year forbade membership in more than five clubs, including athletics.

Is there no way in which these clubs can be made the teacher's allies? To a certain extent they can. The debate club, obviously, is a channel for books from library to pupil. Usually the students in the debate club are not the students who dislike reading. But they frequently are among those who read in a narrow field, or who read superficially. To them the carefully directed club offers great opportunities for the development of true reading.

The Spanish club, the French club, the Latin club can

be made a medium through which delightful areas in other cultures than our own are opened up. Students of Spanish in one school ask for the all-school assembly hour nearest the feast of Our Lady of Guadalupe in December, and again in April, near Pan-American day. These two days are made the occasions of a program that requires delving into many books—books of travel, of folk lore, and of song.

Closely allied to the foreign language sphere is that of interracial relations. Why could not the reading of a certain amount in areas of other cultures and interracial relations be made a requirement for membership in any of the foreign language clubs? Then these organizations would contribute a very definite part to the fostering of wide and reflective reading.

The English teacher will ordinarily be the most keenly aware of the reading habits of the pupils. Very early in the year she attempts to ascertain how much, in what fields, and how students read.

### USEFUL DEVICES, LET PUPILS PLAN

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Sometimes a device like the following has resulted in enlightening discoveries. The teacher may say, "Imagine for a moment that you are a gifted writer. About what would you write, supposing your readers to be people of your age now?" Or she may use Thorndike's idea, compiling a list of fictitious titles, with annotations, and asking the students to check off the books they think they would like to read.

In any survey of reading interest, there will always be found a group to which no kind of reading is welcome. To correct this condition general methods are tried first. Some English teachers use a point system, whereby pupils can raise their English grade by doing outside reading. The number of points earned depends not only upon the number of books read, but also on what books

are read, the more difficult earning a higher score. The appeal, however, is not strong enough to draw everyone. The number of points given for outside reading must necessarily be very limited, since otherwise the report card grade as an index of achievement in all-around English work might be misleading.

Knowing that what pupils plan themselves is far more likely to take hold than what is planned for them, one teacher turned several recitation periods into conferences, during which discussion was held about the value of reading, books to read, and book reports. The outcome was a plan to maintain individual reading files. The files were later merged into a classroom record. Each student filed after his name the cards on which he had indicated the author, the title, the publisher, the theme of the story, and whether or not he would recommend the book to his classmates.

The keeping of the card file was not compulsory. There was no punishment for not participating, and no bonus for doing so. Nevertheless the response was good. The file was a source of pride to those who had helped to build it, and a source of information to the class.

From the file grew bigger things, too. The sketchy notes written on the cards blossomed into many good book reviews. Given one after the other, the usual oral book report is tiresome. But when the presentation varies, taking one day the form of a short play; another, a brief series of tableaux, a good deal of interest can be roused in the audience.

If the file was a source of pride and of information to the class, it was also a source of information to the teacher. Besides the discovery of the reading level of those who participated in the project, she also discovered who was not reading, or at least not bothering to make a record of his reading.

#### OVERCOMING INABILITY TO READ

Inability to read is frequently the cause of a dislike for books. With a meagre vocabulary and no background, the student struggling with high school literature grows discouraged and keeps as far away from books as he can.

Young people's magazines, with their short articles about things in which students are interested may be the best starting point in such cases. The student will accept a magazine where he will not accept a book. If the teacher can get him to read the magazine, there is hope that he can be led to more extensive reading as time goes on.

But even should there be a teacher so fortunate as to know that every one of her pupils loves books, she realizes that she is not thereby freed from responsibility in the matter of reading. Far from it. One of the laments of most English teachers is "The trash they read!"

By whatever method seems best suited to her present need—the file already mentioned, the Thorndike plan, or some other—the teacher must search for the interests of her pupils. She will find that invariably there are certain fundamental interests, all centered in the students themselves and their relations with others. Each one wants to be independent; he wants to achieve something for which he will receive acclaim from his fellowmen; he wants to be intelligent and physically perfect; he wants family life, the respect of his fellowmen, leisure, and the enjoyment of new experiences.

Even when he is entertaining himself with a low type of reading, he is still seeking to satisfy these fundamental desires. It is the business of his teacher to guide him to more wholesome sources of inspiration. Some teachers compile one book list for the class, making it inclusive enough to reach the interests of all the members. Other teachers, especially when their class is not too large, make a suggested list for each pupil.

The magazine, again, is the first implement used by a number in their efforts to win readers from the cheap and the shoddy. The teacher locates in periodicals good non-fiction articles, such as true experiences, travel stories, and informal biographies. If the student likes fiction, good short stories are found to start him on the road to a love of books.

#### CONSIDERING ABRIDGED EDITIONS

There is a difference of opinion as to the worth of abridged editions of the classics. One group looks upon them as a kind of desecration. "The students will rise to the classics if we guide them correctly," they maintain. Many others would like to believe that, but declare that their experience has not borne such optimistic hopes. Of course *some* pupils will enjoy the classics. But an almost equal number will dislike them, at least at first. Through the abridged form a student may come to know and appreciate a fine piece of literature, the complete edition of which he would never attempt.

Where the abridging has been done with a knowledge of adolescent psychology and an appreciation of literature, it is reasonable to suppose that the abridgement is not a mutilation. The Laidlaw publishing house last year put out a set of twelve such books, among which was *Moby Dick*. Teachers know that *Moby Dick* is "caviar to the general" in high school. Melville's philosophical meanderings are far beyond the student's grasp. Even if the young reader could understand the author, what would be his gain, as far as philosophy is concerned? Yet the story of the white whale is a "whale of a story." Why should boys and girls miss it?

According to librarians, more fiction is read by teenagers than all other forms of literature together. And in the fiction class, detective stories hold a high place for

both boys and girls. There are teachers who frown upon detective stories because they know that the fantastic achievements of the amateur detective as portrayed in books give a picture very much out of line with reality. But fortunately there are good detective stories. Chesterton, Belloc, Conan Doyle, Ronald Knox, John Dickson Carr, Dorothy Sayers, and Agatha Christie have written the kind that may be recommended. Students may not be fully conscious of the difference in quality at first, but with guidance they will learn to discriminate.

Whatever be the subject matter in the poor reading fare, there will always be found examples of good reading in the same line. The teacher must search for it; it is the starting point on the journey upward.

Quite frequently teachers report difficulty of another kind. Students may be eager to read, and careful as to quality, but their reading is done in a narrow sphere. Freshmen, it has been found, are fond of serial stories. The transition from one book to another is easy, since the characters reappear in each one. This type of book is apt to encourage mental laziness. The first step in widening the series-lover's interest is getting him to read other books of similar theme involving new characters each time, and then leading him to books with different themes.

Here again the magazines have been used to advantage. Such publications as the *Catholic Digest* have awakened many a youngster to interesting material in a wide range of subjects.

#### **EACH FACULTY MEMBER HAS A CONTRIBUTION TO MAKE**

Certainly a better educated group leaves our schools when wide reading has been part of the program. In this regard each member of the faculty has an important contribution to make. In some schools the librarian and the subject-matter teachers work out a publicity program in the different areas of learning. One month the library will advertise the history course, displaying historical novels, poems, pictures, and maps. Another month the science classes will have the limelight.

An excellent help for teachers wishing to expand the literary horizons of their pupils is the "Reading for Background" series, published by H. W. Wilson Co., New York City. It is an old series, having been begun in 1935, but the books listed are not the trivial kind that die in a day. In the set are: "Background for Reading in American History," compiled by Jean Carolyn Roos; "Background for Readings on Latin America," by Sarah M. Galvan; "Background Readings in Music," by Ruth E. Bradley; "Background Readings in Journalism," by Gunnar Horn. "Mathematics—Queen of the Sciences," by Frieda Maurie Hiller, and "Readings for French, Latin, German," by A. R. Brooks—all Wilson publica-

tions—are along the same line. The same firm puts out the *Standard Catalogue for High Schools*, of which there is a Catholic edition.

Reading in these fields will naturally suggest vocations. One of the most pressing questions in the youth's mind is "What do I want to be?" If he doesn't know, guided reading will at least make him acquainted with likely fields. If he thinks he knows, reading will give him information he should have about the field in which he is interested. Teachers have found that career books not infrequently win non-readers to a liking for books in general. Or maybe an interest in a hobby, from which a vocation may grow, will send the student to the library.

The pupil's absorption in his own problems will often suggest recourse to bibliotherapy. The Child Center at the Catholic University of America, under the guidance of Dr. Thomas Verner Moore, O.S.B., did extensive experimentation in this field some years back. Miss Clara J. Kircher drew up a bibliography called "Character Formation Through Books," which attempts "to develop a technique for implanting in the child's mind sound principles of conduct." When a young person comes to the Center with a problem, the counselor selects a book in which the main character has a difficulty, similar to the one brought by the student. He is asked to read it and is questioned about his reaction to it when he returns it. Workers at the Center report gratifying results, though time often is needed to effect any noticeable change in conduct.

The bibliography compiled by Miss Kircher gives the author, title, publisher, year of publication, a sentence or two about the theme, and a brief list of character traits highlighted by the story. It is unfortunate that Miss Kircher feels she cannot bring the book up to date, now that Dr. Moore's help is no longer available.

#### **TRAINING TO A CRITICAL ATTITUDE**

Another source of grief to the teacher is the lack of thought with which so many students read. Since fiction is the most popular form of literature, it is logical to use it for the first steps in developing a critical attitude in reading.

Group discussion is one method of going about the analysis of a book. One teacher explains how, early in the year, she divided her class into two groups, and to each assigned the reading of one book. The first group was to read *Faith the Root*, by Fleury; the other, *The Day Must Dawn*, by Turnbull. The first is the work of a Catholic (Fleury); the other, of a Protestant. The latter was selected because it is the type that is found in such abundance in public libraries.

Every one in each group was to have read the book  
(Continued on page 217)



# The BOISE RELIGION PROGRAM

## II. The Diocesan Teachers' Institute

By REV. NICHOLAS E. WALSH

Church of The Holy Family, Payette, Idaho

THE SECOND PHASE of the Boise Program centers on teacher preparation. This highly essential part of the general program is taken care of chiefly by means of summer institutes which were established by Bishop Kelly in 1942 for the purpose of training the teaching Sisters in the use of the four-volume series *Lesson Plans in Religion* and to offer them a background commensurate with the profound doctrine they must present and the dignity of the souls they instruct.

For the convenience of the seven religious orders whose members conduct parochial schools in this vast Western diocese, the Summer classes have been held in at least two Idaho cities each year the institute was in session. This was to familiarize teachers with the content of the lesson plans and the method followed in the diocesan system. The faculty is made up of priests in the diocese and qualified Sisters. The entire program is under the personal supervision of Bishop Kelly who envisioned the plan and brought it to life nine years ago.

The summer institutes are held exclusively for teachers of religion and are designed to help them in preparing and presenting to their classes the doctrine, the customs, and the history of the Church. This being their sole purpose, no other subjects are considered; the entire six-week period is devoted to the religion class. It is felt that this singleness of purpose is quite in keeping with recent trends in religious education. A great deal has been written of late regarding the necessity of teacher preparation for the religion class. Comparisons have been made many times between the training required of Sisters who teach mathematics, music, or the sciences, on the one hand, and the preparation offered the teacher of religion on the other. It appears that the "anyone-can-teach-religion" attitude is passé, that the teacher of religion must be adequately prepared, and that some type of normal training or summer school is, as Father Sharp and others have pointed out, a *sine qua non* of correct teacher preparation.<sup>27</sup>

### QUALIFICATIONS OF RELIGION TEACHERS

A. In the preface of the diocesan texts, *Lesson Plans in Religion*, the Bishop wrote that every teacher must have knowledge, method, and love of her work if she expects to succeed in the religion class.<sup>28</sup> These are the basic requirements of the teaching Sister; without them one should not enter the classroom for so noble a work as forming "Christ Himself in those regenerated by Baptism".<sup>29</sup> Let us consider these three qualifications briefly.

1. *Knowledge.* This qualification of the religion teacher extends to three elements: knowledge of her subject matter, knowledge of the child, and knowledge of her own ability. The teacher who aspires to give her children an adequate course in Christian Doctrine and thereby prepare both their minds and their hearts for Catholic living must be familiar with all phases of the doctrine she teaches, as well as the mental capacities, the needs, and the desires of the children with whom she works. This places a responsibility on her shoulders. The minimum required of the teacher is a thorough knowledge of the text she is using. The teacher will not stop at this minimum requirement but will seek a fuller knowledge and deeper understanding of Catholic doctrine. It is not suggested here that religion teachers become theologians but simply that they acquire sufficient doctrinal background to qualify as "teachers who are thoroughly prepared and well grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office."<sup>30</sup> It was stated above that she should at least know her text. If her text is the catechism, she should know the catechism with supreme accuracy; if it be the *Bible History*, *Bible Story*, *The Mass*, the liturgy, or the lives of the saints, she should know these with the same degree of thoroughness. Whatever her text, she must

<sup>28</sup>*Lesson Plans in Religion*, II, vii.

<sup>29</sup>Pius XI, *Christian Education of Youth*.

<sup>30</sup>*Ibid.*

<sup>27</sup>John K. Sharp, *Aims and Methods in Teaching Religion* (New York: Benziger Brothers, Inc., 1929), p. 78.

know it well. This is just the *irreducible minimum*!

The knowledge required of the teacher should also include the fundamental principles of educational psychology since knowledge of doctrine itself does not necessarily mean, even in the case of a priest, that a person is equipped to break it down and treat it in an understandable way for youthful minds.<sup>31</sup> To accomplish this admittedly difficult task, the teacher must know the age and mental ability of the child, his background and home life. These are indispensable in the teaching profession especially when one is dealing with children of grade school level.

To these might be added knowledge of one's own ability.<sup>32</sup> This will aid the young teacher who for the first time faces the maze of classroom difficulties. Knowledge of self will lead her from the very outset to depend on God's help; it will also single out for her certain personal traits and talents which may be put to work in the cause of Christ. To the experienced teacher the memory of past mistakes and successes, the knowledge of weakness in certain phases of her classroom technique or of her ability in certain others will give her encouragement and confidence in undertaking problems that will arise, since from all teaching experience one learns, develops, grows, and profits by failures and triumphs alike. An experienced teacher knows herself well enough to call upon God constantly in her work for she realizes that it is He who gives the increase.

This in summary is the knowledge expected of the teacher of religion. Educators agree on this threefold aspect: knowledge of the subject matter, of the children to be taught, and of one's own ability.

## METHOD

2. *Method.* This is the second factor qualifying a person to teach religion. The term itself allows several interpretations. This accounts for the mild controversy which exists between those who say that "content is what counts, method is personal, you cannot impose it on a teacher," and those who hold that a standard method is necessary for uniformity and that it should be prescribed. There is no real problem; rather it is a matter of defining terms. The first concept of method is that it consists "in the logical and systematic application of knowledge."<sup>33</sup> By this is meant that a plan is prepared in which all material to be taught, such as the catechism, Bible story, liturgy, lives of the saints, and prayers, is divided and weighed in importance and

then apportioned so that it all can be conveniently and adequately covered during the scholastic year. This definition uses the word "application" and therefore refers also to the manner in which subject matter is presented. Father Fuerst<sup>34</sup> is in agreement with the diocesan texts which we have discussed.

Father Bandas seems to stress the "application" in method when he points out that a course in method should include such features as the study of child psychology, the use of audio-visual aids, the laws of interest, attention, and motivation. He would likewise suggest as essential content for a course in method a treatment of the manner of adapting one's language to the mental age of his class, as well as rules of school discipline and classroom management.<sup>35</sup> Method considered as the "logical and systematic application of knowledge" is, it appears, comprehensively defined, since it includes both the division of subject matter and the orderly and psychological presentation of content to a particular grade or group.

## TEACHER'S PERSONAL QUALITIES

A second use of the term has reference to the personal teaching ability and qualities of the teacher herself. In other words it refers to the art of teaching which educators say is not readily acquired.<sup>36</sup> One who has acquired the art will have such enviable traits as facility in handling abstract and difficult doctrine, in making the child anxious to apply what he learns to daily conduct, in inspiring the class to greater effort in imitating the example of Christ, and in stirring up real enthusiasm for ordinarily dull activity such as preparing assignments and learning lessons. A powerful personal trait in dealing with children is happiness in being with them, in sharing their troubles, in enjoying their gaiety, and in living their youthful aspirations with them.<sup>37</sup> Some teachers have long been remembered because they had been easy to approach and had handled class situations with kindness, good judgment, and without any apparent effort to keep order. Method in this second sense applies also to the way in which the teacher keeps up-to-date in her language, her illustrations, and her outlook on life. It refers in general to her skill, her style, and her manner of employing all that is best in the field of teaching aids and technique. It refers, in fine, to her personality.

<sup>34</sup>For a treatment of method in general see A. N. Fuerst, *The Systematic Teaching of Religion* (New York: Benziger Brothers, Inc., 1946), II, 131-140.

<sup>35</sup>Rudolph G. Bandas, *Religion Teaching and Practice* (New York: Joseph F. Wagner, 1939), p. 122.

<sup>36</sup>William H. Russell, "Is the Word of God Living and Energizing?" *The Homiletic and Pastoral Review*, 49:606.

<sup>37</sup>Bro. Lawrence Ephrem, F.M.S., "In Praise of Christian Teachers," *THE CATHOLIC EDUCATOR*, 19 (May 1949) 489-490.

<sup>31</sup>John T. McNicholas, "The Doctrinal Background of the Catechism Teacher," in *Proceedings of the National Catechetical Congress* (Paterson, N. J., 1937), p. 99.

<sup>32</sup>Paul E. Campbell, "Forming the Christian Teacher," *The Homiletic and Pastoral Review*, 47:129.

<sup>33</sup>*Lesson Plans in Religion*, II, viii.

These, then, are two common meanings of method: division and presentation of matter according to accepted principles, and the teacher's personal classroom manner. It is obvious therefore that method should be prescribed to the extent that the content be logically and systematically divided and that it be presented in a way that is adapted to the needs and capacity of the children. This is as it should be. To guarantee a complete and balanced explanation of the divinely entrusted doctrines of Christ, a systematic and progressive arrangement is needed. For the greatest benefit to every child in the class, the psychological approach is rightly required since it is in accord with nature. It is true at the same time that method understood in the sense of individual teaching traits and classroom ability, by its very nature, is not "forced" on the religion teacher; these native qualities she either has or does not have. In this consists the art of teaching, and were it not for the element of personal sanctity, it would account in a large measure for the difference between a good and mediocre teacher. Method of this kind *can* be acquired, however, by practice and imitation and by prayer. In his immortal *De Catechizandis Rudibus*, Saint Augustine combines a number of elements in method. One of his translators sums up the Saint's contribution to method as follows:

Augustine was the first . . . to utilize for religious instruction many other sound principles of pedagogy and psychology, as, for example, not to confuse the candidate with too much matter, but to explain a little, clearly and thoroughly; to have but one central theme, love of God; to give, as far as possible, individual instruction; to look to the candidate's bodily comfort; to adapt the instruction to the candidate's intelligence; to keep up interest, cultivate cheerfulness, and combat weariness.<sup>38</sup>

#### LOVE OF ONE'S WORK

3. *Love of One's Work*. This is the third qualification of the religion teacher and one which educators without exception say is the most desirable in one whose life and work is dedicated to the training of youth. Like a trowel that moves over the plaster filling in crevices and other defects, love of one's work, arising out of love of God and personal sanctity, will make up for what may be wanting in other qualifications. Knowledge is necessary for love, but love once produced "does not stay within the limits of the knowledge but goes forward and passes very far beyond it."<sup>39</sup> In this sense one may say

that love of one's work will make up for various deficiencies.

Love of one's work results from love of God, of the souls made in His image and likeness, and of His Church. This is the "central theme," in Augustine's words, of the teacher's life: to love God and His interests, and to teach others by word and example to do the same. How fortunate the soul and how fascinating the life of the teacher whose faculties are saturated with the love of God! In explaining the teachings of Christ and in guiding the steps of little children in the practice of virtue, in everything she does in the classroom or for it, she actually increases what she constantly gives to others, and love being spread about her grows in all its tremendous power and indescribable sweetness within her soul. The light of her soul not only shines but burns in her classes for all to see and all to assimilate.

#### SEEING THE LIKENESS OF GOD IN THE CHILD

Love of God leads to love of souls and love of His Church. Christ, the Model Teacher, shows the teacher of religion how to love children. He did not tire of them, for His life had their salvation as its purpose. He laid hands upon them, He embraced them, He blessed them, and warned the apostles not to give them bad example. The teacher must yearn in her heart for the souls of children placed under her care; she must see in them the likeness of God and it must be her fixed intention to make them more conformable to that Image as the days of the school year pass by. With Saint Paul the teacher says to the children, "I most gladly will spend and be spent myself for your souls."<sup>40</sup> Loving God and His children the teacher will love the Church through whose ministrations she, her children, and the world are taught and governed and sanctified. We owe the *De Catechizandis Rudibus* to the love of an illustrious Saint for the Church. Saint Augustine professes that this love prompted him to undertake the task of instructing Deogratias in the manner and content of religious education.<sup>41</sup>

When the teacher really loves God and dedicates her life to the spreading of His kingdom by the means offered in the classroom, she grows apace in solid piety. Holiness and devotion to His will which she encourages and nourishes in others are so much a part of her daily prayer, thought, and speech that they become deeply rooted in her; she, too, steadily increases in sanctity. Sanctity must characterize the teacher of religion! With what infallible certainty these words flow from the pens of religious educators, for they express the sentiments of Christ, His vicars, and His saints. The teacher who

<sup>38</sup>St. Augustine, *First Catechetical Instruction*; tr. and annotated by Rev. Jos. P. Christopher. . . (Westminster, Md.: Newman Press, 1946), p. 6.

<sup>39</sup>St. Francis de Sales, *Treatise on the Love of God*; tr. by Henry Mackey (Westminster, Md.: Newman Press, 1945), p. 241.

<sup>40</sup>2 Cor. 12, 15.

<sup>41</sup>St. Augustine, *Op. cit.*, p. 14.

in her interior life is pressing on toward holiness is so bound up with Christ that it is in reality He who teaches through her. Dom Chautard has left us a striking illustration. A superior was asked to replace a talented Sister with one who though less gifted in worldly accomplishments was known for her high degree of sanctity. What were the results?

It was as if Our Lord taught the catechism through her. By her look, her modesty, her gentleness, her kindness, by the way she made the sign of the Cross, by her tone of voice she spoke our Lord. Sister X was able to explain the driest subject with talent and make it interesting . . . her secret was unction. It was by this unction that souls get really in contact with our Lord. . . . These little chaps behaved in the classroom as if they were in church. No human means had been employed to prevent inattention or weariness. . . . For a soul of interior life explaining the lessons of the catechism is a harp which sounds under the fingers of the Divine Artist. No human art, however wonderful it may be, can be compared to the action of our Lord.<sup>42</sup>

A Sister who strives for the type of love described here—love of God, His children, and His Church—and in so doing becomes more holy, will of necessity love the work of instructing her class in the truths revealed by God and in the practices flowing from them. It will not be drudgery, it will not be monotonous, it will not be hopeless in any sense. In fact it will become a calling in itself, a way of life, an apostolate!

#### AIM OF THE SUMMER INSTITUTE

B. It is the aim of the summer institute to provide a program for the teaching Sisters which will help them qualify for their work in the religion class. The aim therefore is threefold: knowledge, method, and love of one's work.

In speaking of knowledge, it was pointed out that the teacher of religion should have knowledge of her subject, of the child she teaches, and of her own ability in the classroom. The first of these is supplied by an analytical study of the texts used in each grade. Sisters are instructed in the content of the catechism and in the use of the manuals; special courses are taught in the life of Christ, the commandments, the sacraments, the lives of the saints, bible history, and the Mass. In a recent summer, a course in Sacred Scripture and an outline of Church history were added to the curriculum. Particular stress is laid on the study of *Lesson Plans*

in Religion which combines content and method and is prescribed for the schools of the Diocese.

With regard to the teacher's need of knowledge relating to the development and mental growth of the children she instructs, the institute offers courses in child psychology using the texts of Sister Rosalia and of the Mission Helpers of the Sacred Heart.<sup>43</sup> Since the teacher is expected to have a knowledge of her own ability and possibilities, model classes are taught by some of the Sisters using both the diocesan texts and lesson plans written by the Sisters themselves. Qualified and experienced Sisters supervise these classes so that expert suggestions can be made.

Method is also required of the religion teacher. This is the "logical and systematic application of knowledge" as well as the distinctive classroom manner of the individual teacher. The Sisters attending the institutes are provided with detailed instruction and guidance in the plan designed for and used in the diocese of Boise, but the history of method and the characteristics of the better known programs of the past and present occupy an honored place among the courses of the summer school.

#### A VARIETY OF SKILLS OBSERVED

Apropos of method, considered as one's own personal and individual manner of teaching, the institutes provide workshops in lesson plan writing and practice teaching. This is done with the conviction that by writing one's own plans the teacher will with greater success and facility use the official texts and its extensive material. At the same time it encourages them to make use of their own rich experiences, their own illustrations, and their private reading. Many of these lesson plans show how individuality and initiative are possible within the general diocesan scheme. Coming together from all parts of the State, representing several different religious orders, the Sisters young and old meet and mingle and talk over their mutual problems and thus exchange invaluable views formed in the classroom. In this way the Sisters observe a variety of skills by which they can improve their own technique.

Love of one's work is intensified directly during the institutes by the serious and prayerful consideration of the Church's doctrine, the life of Christ, and of the spiritual needs of growing children, and indirectly by the very atmosphere of the summer sessions. The institutes are invariably held in places which are conducive to study and to prayer. The Sisters work with those who like themselves are bound by the vows of religion

<sup>42</sup>Dom J. B. Chautard, *The Soul of the Apostolate*; tr. by J. A. Moran. (Gethsemani, Ky.: Abbey of O. L. of Gethsemani, 1941), pp. 156-157.

<sup>43</sup>Sister M. Rosalia, *Child Psychology and Religion* (New York: P. J. Kenedy & Sons, 1937); *The Adaptive Way*, Part I and II (Towson, Md.: Mission Helpers of the Sacred Heart, 1941).



and their sole purpose in attending is to learn more about Christ and the doctrine He commissioned His Church to teach. The horarium is so arranged that ample time is allowed for individual community practices as well as for other spiritual exercises which are held for the benefit of all in attendance. This atmosphere is further aided by the presence of priest-teachers who for the duration of the institute are relieved of their ordinary duties and hence are available after all classes for consultation and informal conferences with the Sisters.

To the character of the doctrine and to this religious atmosphere, is attributed the fact that so many of the Sisters look upon the institute as a place and time of spiritual retreat; neither the Bishop nor the faculty regret this effect since it is more likely that such an impression will show itself in classrooms large and small throughout the Diocese in years to come.

It should be added that the Sisters fulfilling the requirements of the summer institute receive credit for their work from various Catholic colleges and secular institutions in the province or in those colleges conducted by any of the teaching orders represented at the institute. Gonzaga University, the College of Great Falls, Holy Names College, and Marylhurst College are some of the seats of learning which recognize the

scholastic benefits of the Boise program of summer institutes.

## CONCLUSION

In this article there has been presented an overall picture of the two related phases of the program of religious instruction in the Diocese of Boise, Idaho.

It is earnestly hoped that the religion teachers who have had the opportunity to consider with the writer these two projects have profited by the review of Boise's contribution to the field of religious education and that the restatement of its time-honored principles will assist them in remaining worthy of the responsible positions they occupy in the life of the Church. There is a work, to borrow from St. John Chrysostom, "far surpassing the finest creation of human art, to reproduce in souls the living image of Jesus Christ!" So noble a calling deserves the attention of all Catholic educators who in their devotion to the cause of Christ will not cease to pray for guidance in applying long accepted principles, and who will at the same time seek new and improved ways of promoting catechetical science.

## Keeping Christmas

(Continued from page 196)

their great deeds but our hearts are not drawn to them. A man, to be loved, must come down to our own level. We must be on familiar terms with him. The Babe of Bethlehem has given Himself to us as our friend and brother. We not only admire and worship Him—we love Him.

We love Him for what He has done in becoming man for our sake. He has become the Son of Man that we in turn might be made the sons of God. God had no need of us but He became man that He might draw all men to Himself. Millions of men have responded to His love and have pledged themselves to serve under His banner. They have loved Him so much that they were ready to die for Him, and thousands did die to prove that they loved Him above all things. They knew that all is vanity except the loving and the serving of the Lord our God.

The Christ Child came down to earth to get back what belongs to Him. The world and all the people in it are His, because He created the world and us. We can help the Christ Child get back what belongs to Him by giving Him our own soul and by praying for the souls of all men. At the crib we learn that we should love all men because Christ loved them and died for them, and made us all equally His brothers. This thought should be first

in our minds when we stand or kneel near the crib on Christmas Day—that we are all brothers in Christ's family, the Catholic Church. For those who are not Catholic we pray that they may have the gift of faith from the Christ Child and may by His grace become Catholics.

Father Tabb, the priest poet who has written many poems for children, tells the story of Christmas in words that every child can understand. He speaks of a little Boy who has come down from heaven to get back His ball, the earth, cast away by sin. He ends his little poem by urging all comrades of the Christ Child "to join in to get Him back His ball."

Unless we become as little children we cannot enter the kingdom of heaven. Kneeling beside the Christmas crib, pray that all men may be made comrades of Christ. You have the high privilege of receiving the Christ Child in Holy Communion on Christmas Day; tell Him while present within you that you will do your best to bring all men to know, love, and serve Him. As St. Paul writes to his beloved Timothy: "This is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth" (I Tim. 2, 3-4).

# DEVELOPING CATHOLIC ATTITUDES

## Through Teaching Religion

(Continued)

By SISTER M. ROSALIA, M.H.S.H.

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TEACHING the Sacrament of Confirmation offers another opportunity to develop this attitude. The Catechism states that those who are confirmed have the duty to live the Faith loyally and to profess it courageously; it further states that all Catholics should receive this Sacrament "in order to be strengthened against the dangers to salvation to be prepared better to defend" the Faith. For the children, this will mean a purely personal practice of the Faith unless we are alert and insistent on presenting to them the fact that when one receives the Sacrament of Confirmation one "comes of age" so to speak, in the Mystical Body of Christ, and has therefore adult duties to perform. One is no longer a child, and the duties of social holiness, in a particular way the spread of the Faith, are henceforth in a higher degree a personal responsibility.

Sometimes I wonder how many who contribute to the missions ever stop to think that they are in this way performing a duty that is truly theirs from the very fact that they are confirmed. Also, I wonder if perhaps there are fewer still who think of the spread of the Faith in terms of themselves, their next-door neighbor, and the man or woman who rubs elbows with them in workshop, factory, office, or store.

As a distinct part of preparation for Confirmation, and, after reception of that Sacrament, as training in ways of fulfilling their duty to extend the Faith, I would suggest that we train the children to give clear, reasoned explanations of doctrine as they study it in class, with the deliberate intention in our minds and in theirs, of preparation for conversation with those not of the Faith. We shall find that this has the added advantage of motivating our pupils to study their religion.

For older boys and girls, the immediate direct apostolate should be added. Talk with them about the opportunities they may have to explain Catholic belief to others; urge them to invite non-Catholic friends to attend Mass with them, and teach them how to prepare

their friends to do so with benefit. To recognize the spread of the Faith as a personal responsibility, to be increasingly eager to learn it well in order to spread it, to be constantly on the alert for opportunities and to learn how to use these opportunities—these are attitudes and convictions we can give our boys and girls, for the enrichment of their own lives and the lives of others. When we succeed in giving them these, we shall find that our own teaching of religion is immediately vitalized to a greater degree than it was before and religion becomes increasingly what it should always be: the best taught and the best liked subject of the day.

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### CLOSER UNION WITH CHRIST

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What of the Holy Eucharist? How should we teach it as a Sacrament to the children? What is its meaning? Why did Christ institute it? What is our attitude toward it? I do not mean our faith in it; but when we teach the children how to receive, what do we emphasize? Perhaps this quotation from Karl Adam, will show us the mind and heart of Christ in giving us Himself in this Sacrament: "The ultimate meaning of Holy Communion is not union with the uncreated Word, with the pure Godhead . . . nor is it more than a half-truth to say that its meaning is union with the living Christ. The full truth is that it is union with Christ and through Christ with all His members, in whom, in some mysterious yet real manner, He achieves His fulness. The Eucharist is not the sacrament of the personal Christ alone; it is also at the same time and for that very reason the sacrament of the mystical Christ. It is a community thing through and through."<sup>1</sup> The special sacramental grace of Holy Communion is closer union with Christ.

<sup>1</sup>Karl Adam, *Christ, Our Brother* (New York: Macmillan Co., 1931).

and through Him, with His followers. For first grade we put it this way: "Jesus comes to us in Holy Communion to help us to love Him more, and to love each other more too." He comes to us in love, to enable us to go out to others through love.

What of the Holy Eucharist as a sacrifice? We shall mention only these few points: it is the supreme act of worship, a social act of worship, in which we, united with Christ and with the faithful of the world, offer the sacrifice of Calvary anew to God. We are offered with this sacrifice, and even as we are offered, we offer ourselves. We come from Mass reconsecrated to God, to live our offering in daily life. We know that if this means anything, it means service of others.

### FINDING COURAGE IN THE MASS

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What do our children think of the Mass? How do they value the Mass? What is their understanding of living the Mass? History shows us how the faithful of other days valued it, and bits of news that seep in to us—or should I say are brought out to us—tell of the value now being placed on the Mass by those who are in bonds for Christ. Will our children find in it the same magnificent courage, inspiration, strength? In part, the answer lies in how we teach the Mass, the attitude toward the Mass that we seek to develop in the children.

Of course we have to teach our students that they must teach by example if their words are to have an effect. One day this past summer I met two boys about fourteen years of age, and we stopped for a little chat. George told me, "I'm going to be a Catholic. Father Wilverding is instructing me and I've just come from my lesson." He held his Catechism in hand as he spoke. I said, "That's fine," and then asked, "What made you think of becoming a Catholic, George?" He turned to his friend as he answered, "Larry and his family. They're the best Catholic family I ever met. They live their religion," and he added, with a depth of conviction unusual for his age, "I sure do believe the Catholic religion. I have a cousin who lives in Arizona. She's a Catholic, but not the kind Larry is. I'm going to write to her and tell her how she should live." Larry stood there, his face showing the quiet satisfaction he felt, as George continued, "My father's Lutheran and I don't think he will change, but I think my mother will. She prayed with me last night and then sat there thinking of what the prayers mean." He was already an apostle, through conviction of the value of the Faith. That conviction came to him from observation of the Catholic life of his friend and his friend's family, and doubtless from the ability of that friend to answer his questions and direct him to the right source when the time came to do so.

The Faith has not spread so very far, has it, in the

two thousand years since Christ gave the command to "make disciples of all"? Why? Because not enough are missionaries, not enough of us have realized or accepted our personal responsibility in regard to the spread of the Faith. Perhaps we were not taught it clearly; perhaps opportunities were not pointed out to us and we were not sufficiently alert or ingenious to find them for ourselves. Perhaps we thought, as some boys I taught recently thought, that it is the exclusive duty of the priests and Sisters. When I told the boys of the large number of those who do not yet know Christ and His Church, boy-like they demanded, "What's the matter? Why doesn't someone go to these people?" So I added information about who has gone, who is going, and who should go. Then I told of what those who go need—coöperation of those at home in the way of prayer and sacrifice, financial assistance, and personal service. One lad spoke for the rest, as he commented thoughtfully, "I see. We don't back them up."

Is it knowledge that is lacking, or right attitude in the face of knowledge? Or is it that we are perhaps teaching religion with too exclusively personal applications and without sufficient emphasis, motivation, and guidance, in regard to social holiness? Have we failed perhaps, to present to the children their personal responsibility to their neighbor next door, down the street, and out across the world to the smallest child on the farthest point of the earth? There is such greatness and inspiration in God's plan. It seems to me that our children cannot fail to be responsive to it when they know it and are trained to take their part.

### ATTITUDES ON BASIC VIRTUES

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Perhaps you are wondering: "Will nothing be said of Catholic attitudes in regard to basic virtues? We need honest Catholics, truthful ones, generous, self-sacrificing. . . ." We do indeed. But I believe these virtues are constantly taught and emphasized in teaching religion to our children; and I also believe something else. Let me tell it to you in the form of an anecdote. Some years ago I had both the pleasure and the benefit of attending a series of lectures given by the late Brother John Joseph, F.S.C. At one of the lectures Brother spoke somewhat like this: "Do you recall the silver mesh purses the ladies used to carry? They were so linked together that you couldn't lift one link without getting the whole purse. Doctrine is something like that. When you get a firm grasp of one, you have them all." It seems to me that the attitudes I am speaking about may be compared to the silver mesh purse. When our children have become imbued with the spirit of brotherhood, with a realization of their personal responsibility for the spiritual and temporal welfare of their brothers of the world, when they see their place in God's plan and envision themselves as what they are called to be—apostles,

missioners, divinely commissioned to bring Christ to the world He died to save—their firm grasp of this “silver link” among the virtues will bring all the others with it. The apostolic work “to do” implies that the apostle strives earnestly to become what he is intended “to be.”

What attitude toward the Faith in general do we want to develop in our children and to see in action in the lives of our graduates? It is a joy to us when we see them glory in the Faith, when we see them proud of their Faith, gladly and openly shaping their lives according to the Faith, and giving the Catholic reason for doing so. Also, we want them to be Catholics who take the offensive rather than the type of Catholic who is on the defensive. This calls for teaching, training, and guiding. Our Catholic children who attend parochial schools perhaps do not need this attitude in the immediate present to the same extent that our boys and girls who attend public schools need it. Yet today is the time to develop it in both. An example may illustrate its needs.

#### **ANECDOTE ON TAKING THE OFFENSIVE**

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Peter, one of my former pupils, asked me one day, “Sister, what answer should I give to one of my professors who asked me, ‘Why do you Catholics worship images?’” The entire class of high school juniors sat erect as they heard the question, and waited. I asked Peter what he had answered, called on the class to improve the answer, and then instructed the boys: “Never take the defensive; always the offensive.” It was a direction they delighted to hear and immediately they wanted to know, “How?” In this particular instance, *How?* was an easy question to answer. “When anyone, teacher, classmate, or friend, makes a statement about the Faith that is not true, challenge it and leave the burden of proof squarely on his shoulders. He won’t be able to prove it. Challenge also his sources of information. They won’t be Catholic sources. Then you can tell him: ‘When you want information about the Catholic Church and what we believe, it’s better to get it first hand. Ask a Catholic who knows the Faith, or read some Catholic book.’ The answer to your question, ‘Why do you Catholics worship images?’ is simple. We don’t. If you want the explanation of why we honor images of our Lord, His Blessed Mother, and the saints, here it is.” We added a bit of direction that we thought the boys needed: “Don’t argue; explain. If your questioner is sincere, he will listen.”

Note that one of Peter’s professors asked the question, not in a way that asked for information, but in a way that assumed the falsehood to be true. Many of our boys and girls who attend public secondary schools and private schools other than Catholic have this and more to contend with. The apostolic spirit about which we have been speaking is invaluable for them; so too is the

attitude of glorying in the Faith, and the attitude of sympathy toward others less fortunate than they, that should accompany both. We want our boys and girls to be trained to take the offensive and to take it with ease and confidence because of their deep conviction of the truth they hold, and their eager desire to help others to know that truth. A right attitude in this is important. A wrong attitude can do harm.

Here is a question: Are our boys and girls so strongly filled with love of the Faith as good, true, beautiful, in every way desirable, that no feeling of inferiority will take hold of them? Are they so convinced of their own inherent dignity and worth, because of what God has made them, that they can remain unshaken in view of the active discrimination, that some of them will have to endure, or in view of possible deprivation and persecution that might become a reality? These can be harmful, but they need not be. They only become harmful when the individual permits them to shake his conviction of his worth and of the value of what he has to give to the world, and acquires an attitude of timidity and inferiority.

#### **PASSIVE ENDURANCE NOT NECESSARILY A VIRTUE**

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We mentioned endurance. We mean to endure and at the same time actively work for the removal of all that deprives us and any of our fellowmen of the free exercise of our God-given rights. There are times when passive endurance is anything but a virtue.

There is one more field I very much wish to mention—labor. What is the attitude of our boys and girls toward labor? Do they realize the dignity of those who serve and the value of the service? Do they show that realization in their own homes towards their parents, in school, in their contacts with companions? It is difficult at times to give right attitudes in these matters to growing girls, and perhaps to boys also. Probably their little pretensions are no more than the mental growing pains of the adolescent, though we could wish that their growing pains were of a healthier type. There is always the danger, however, that manifestations of unhealthy thinking in these matters is a symptom of something deeper. Care in teaching right attitudes and the influence of our own attitudes will help very much.

This is what Archbishop Cushing said to labor at the Inter-American Congress of the Confraternity of Christian Doctrine held in Boston in 1946:

Most of our people are in the ranks of those who labor in one or another of the crafts and trades and industries. Never before in history has your dignity and your power been so great. Individually and, above all, organized in your trade unions you are among the most potent forces in the shaping of our society. Through collective action you are able to determine the issue of momentous crises in the



political, the social, the military, and even the charitable activity of our times. Your power is unparalleled; precisely because it is new, it is exhilarating and therefore sometimes dangerous. But there is no danger, indeed there will be great good come with your power if only you remember that you are poor men and Jesus Christ is all.

Most of the boys and many of the girls in our classes will join the ranks of labor shortly after graduation. In some places, boys have joined labor unions before graduation. Are they prepared to take their places in this field as Christ-bearers? Do they know that there are such things as papal pronouncements and general directives for their guidance? They should know these well and be trained in their applications. They should be eager to make their Catholic contribution, and be ready for the personal sacrifices that must accompany it. Where will they learn? In Catholic labor schools? How many such schools are there? How many attend them? We can tell our students of such schools and their locations, but the majority of our pupils, at present anyway, will have little preparation to be Christ-bearers in the ranks of labor unless we prepare them.

One final thought: Would not the selection of a master-idea to dominate our teaching of religion from first grade through last year high help to bring about an

essential synthesis of doctrine and orientate teachers for teaching? As a master-idea we suggest apostolic Catholicity, with the deep convictions and resultant attitudes that will lead our boys and girls to live strong Catholic lives of personal and social holiness. Because of their very strength such lives will make a deep impress on their environments. Perhaps some questions will help to point the necessity.

What is the attitude of the boys and girls leaving our Catholic high schools in regard to marriage? A family? On what basis will they choose avocation? Will their own personal security loom so large that they can see nothing else? Or will they, of set purpose, prepare themselves for positions that will give them the opportunity to put Christ before the people and spread His principles? If they are of what is termed the working class, are they prepared to put the teaching of the Church, the principles of Christ, into action in three fields—their own daily work, their contacts with their fellow laborers, and the unions? How can we fire them with an eager desire to do so? How can we prepare them, or at least start them on the road that will eventually prepare them to do so? How we need great Catholic labor leaders! And what a revolution such leaders could work in the American scene!

## Building the Reading Habit

(Continued from page 208)

by the end of the first quarter. On the appointed day the entire class met for an open discussion of "The Day Must Dawn," with the first group as the audience. Since no outline had been given for guidance in reading, the teacher was able to tell fairly well what the pupils got out of the book without any direction.

After a few minutes of vague and wandering statements on the part of the pupils, the teacher began her questions. The first were very simple, and since the pupils could answer them easily, they gained enough confidence in their own judgment to express their opinions on more subtle points. They began with the story itself, determining its beginning, mid-point, and end. After these three points had been established, the students referred to them as "the sequence." That sounded very intellectual! The conflict was next analyzed. What was it? How was it worked out? In whose favor? The characters were scrutinized. Did they seem reasonable? Were their experiences reasonable? What effect did circumstances have upon them? Was the change that took place in them believable? How did the characters look in the light of the Ten Commandments?

In this book two of the characters take the law into their own hands and shoot a rascal who has caused the insanity and the suicide of an innocent girl. There is nothing in the book to indicate that the author disapproves of this action. The two men are pictured as being of the best type. It is this insidious direction of the

sympathies of the reader toward characters who do wrong that is so dangerous to young people. They must be taught to see the false principles hidden under what parades as virtue.

Next, the setting of the story was examined for clearness of delineation and sincerity. The plot, characters, and setting were then put back together and looked at as a whole. Did they seem to belong together?

The following day the second group of students went through the same plan with "Faith the Root." The two days' experience provided a pattern for analyzing subsequent readings in fiction.

Other forms of prose requiring a slightly different analysis are biography, argument, and exposition. Biography brings to mind the question: Is the author depending on hearsay, on exhaustive research, or on the evidence of his own senses? Does he seem to interpret facts to mean what he wishes them to mean, or does he let them speak for themselves? Is he looking upon the actions and ideas of his subjects in the light of modern times, or in the light of the period in which the subjects lived? Is he sympathetic or antagonistic?

So the building process goes on—a slow, wearisome building sometimes, in fact, most times. But who knows? Some day the foundations laid so painfully may support a citadel that will be mighty in the defense of truth. The teacher will have her part in that great work, though her voice may be long since silenced.

# The Story of the New Testament

## *Second EPISTLE to CORINTHIANS*

(Continued)

By REV. G. H. GUYOT, C.M., S.T.L., S.Scr.B.

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THERE is not another epistle in which the topics are so clearly marked off as in this one to the Corinthians; the first topic concerns Paul's personal relations with his converts. The second one, now to be discussed, is the question of the collection for the poor Christians in Jerusalem. Paul had already urged the Corinthians to put away a little each Sunday (cf. I Cor. 6,1-4); and we gather from what he says now that they had been doing so, but the collection was not complete.

### **CHARITY TO BE IMPELLING MOTIVE**

The exhortation of the Apostle began by stirring up the generosity of his converts in Corinth through recounting the "rich generosity" of the Macedonians. "For according to their means—I bear them witness—yes, beyond their means, they gave. . . ." Paul wanted the Corinthians to be generous, and the motive impelling them should be charity. They should remember that our Lord—who was rich became poor for their sakes. Moreover, the Apostle recalled that they had begun to make the collection a year before; it was now to their interest to show that their willingness to give had not died out. He did not want them to consider this almsgiving a burden; he wanted them to give out of their abundance. Titus was deputed to receive the collection and some one, not named, had gone with him. In this way Paul was careful to protect his reputation as well as that of Titus; there would be two witnesses to the amount, and also to the charity of the Corinthians. So sure was the Apostle of this charity that he had been boasting about it to some of his other converts; he now told the Corinthians of his boasting, thereby inciting them to generosity. Besides, added the Apostle, "he who sows spar-

ingly will also reap sparingly, and he who sows bountifully will also reap bountifully"; that is, God will reward sparingly or bountifully, depending upon their niggardly or their generous donations (Read 8,1—9,15).

### **ST. PAUL'S RESERVE AND FATHERLY WAY**

It is impossible not to admire both the reserve with which Paul wrote about the collection for the poor in Jerusalem—by reserve we mean the delicate way in which he avoided any appearance of the mercenary spirit—and the fatherly way in which he exhorted his converts to generosity. Paul's interests faded into the background, except insofar as his love for the poor and for his Corinthians was linked up with the contributions. This reserve is all the more remarkable when it is viewed by way of contrast with the outpouring of his heart in the next section. So sudden is the change in tone as well as in subject matter that some scholars are inclined to think that this last section of the second epistle to the Corinthians was not written by Paul at this time and in connection with this writing. Some want to make this the lost letter to which there seems to be reference in this epistle (2,3; 7,8,12). Whatever may be the circumstances of its composition there can be no doubt that this section is from the pen of Paul; and since it has always been joined to this epistle it is better to regard it as part of the original writing.

There is but one way to appreciate the force as well as the irony and sarcasm of this section, and that is to understand what had happened to the flock of Paul at Corinth. The enemies of the Apostle, those Jewish Christians (Judaizers) who were constantly dogging his footsteps and trying to impose the obligations of the Mosaic law on the Gentile converts, had come to Corinth

and there they attacked him as never before. They belittled him in the eyes of his flock; they ridiculed his "mean appearance," they contrasted this appearance with his letters, thereby destroying the force of the latter. They cited his habit of working so that he would not be a burden to his converts as singular and as different from the actions of the other apostles. Moreover they came with letters of commendation; they boasted about their labors in other parts of the world; they claimed to be the ministers of Christ. And of course their purpose in all this was evident; it was to discredit the Apostle in the eyes of the Corinthians. They succeeded, at least to some extent; they gained the ears and the hearts of Paul's converts. The latter saw at a glance that unless he reached out and took hold of his flock, it would soon be lost to him and to Christ. He could not go to Corinth; or it may be that he did go and there he was insulted. He wrote instead, and if ever the love of Paul for Christ and for Christ's own was doubted, this letter would strike out of existence any such doubt. Only a man full of the love of Jesus Christ could or would write of himself as did Paul on this occasion.

#### ST. PAUL USES IRONY

The enemies of Paul had tried to belittle him in the eyes of the Corinthians by saying that he could hold his head up when in their midst, but that when he was away then he was very bold. The Apostle answered by appealing to his converts through the meekness and gentleness of Christ; he did not want to come to them with the boldness with which he was credited, but if necessary he would. In fact he was ready to come and use the weapons that God had given him, the spiritual weapons of faith, in order to make men, and especially the Corinthians, submissive to Christ. Paul admitted that he had boasted "somewhat about our authority," but he was not ashamed of it. This same authority he would use in their midst as he had in his letters, if this became necessary. With biting irony Paul asserted that "of course we have not the boldness to class ourselves or to compare ourselves with certain ones who commend themselves." He was speaking of his enemies; as for himself and his companions they looked to themselves, not to others (as his opponents had done). Neither did they (Paul and his helpers) go into other missionaries' territory, as had their attackers; the Corinthians were within the limits of Paul's mission, hence he had not overstepped his bounds as had the Judaizers (Read 10,1-18).

The Apostle did not want to parade himself and his actions before his Corinthians; this were foolish. Yet he felt it necessary because they had listened to his enemies and because he feared that unless he used drastic measures they would be lost to Christ. "I am jealous for

you with a divine jealousy. For I betrothed you to one spouse, that I might present you a chaste virgin to Christ. But I fear lest, as the serpent seduced Eve by his guile, so your minds may be corrupted and fall from a single devotion to Christ." There was one point upon which the opponents of Paul dwelled at great length; this was his refusal to take anything from the Corinthians for his personal needs, when he was laboring in their midst. They accused him of being insincere in this, they taunted him with not following the customs and habits of the other Apostles, they told the Corinthians that this was merely a means of hoodwinking them and gaining them to Paul's side. The answer of the Apostle is devastating: "Did I do wrong when I humbled myself that you might be exalted, preaching to you the gospel of God free of charge? I stripped other churches, taking pay from them so as to minister to you." He had not been a burden to the Corinthians, and he intended to keep himself from being a burden to them, as he had in all the districts of Achaia. What was his motive? Was it from lack of love for the Corinthians that he did this? God knows that was not true. But he did it in order not to give these false apostles, "deceitful workers," an occasion to say that they were no different from Paul and his companions, and that they had a right to take something from the people, since they were doing no more than the others. Let the Corinthians see these men in their true light; they were ministers "disguising themselves as ministers of justice," as Satan disguises himself as an angel of light (Read 11,1-15).

#### ST. PAUL BERATES CORINTHIANS

These Judaizers came to the Corinthians in all boastfulness; they claimed all kinds of honors and privileges for themselves. They were Jews, descendants of Abraham, ministers of Christ; they had labored here and they had labored there; they had undergone these persecutions in this place and they had these revelations in another place. On and on they went and the Christians in Corinth listened avidly. They accepted what these braggarts said as if it came from Christ Himself; they were so foolish as to be taken in by the foolishness of these pseudo-apostles. In one sentence Paul showed how these men hypnotized his converts: "For you gladly put up with fools, because you are wise yourselves! For you suffer it if a man enslaves you, if a man devours you, if a man takes from you, if a man is arrogant, if a man slaps your face! I speak to my own shame, as though we had been weak!"

So, says the outraged Apostle, if that is what you want, I shall give it to you; if you like to listen to fools, listen to me as I make a fool of myself for you and for Christ. He then took up each claim of these bragging

preachers and he matched one of his own; and when he came to their labors and persecutions, he gives a remarkable and most revealing account of his own sufferings for the sake of Christ. He was not finished however with his foolishness. These men had claimed visions and revelations; then wrote Paul, read while I boast of mine.

Yet in the midst of these revelations and lest they should make him proud, God gave him "a thorn in the flesh" (we do not know what it was, but some disease in all probability). Paul prayed earnestly for release from this infirmity, but God's answer was that "my grace is sufficient for thee, for strength is made perfect in weakness."

"I have become foolish. You have forced me." What Paul wrote in the above he wrote as a foolish man, as one who was bragging. Why? Because the Corinthians had forced him to do it; they had listened to men who boasted and bragged, so Paul would show them how foolish they were and how foolish such boasting and such bragging was. Moreover as the Corinthians heard the words of Paul and as they realized the soul of Paul was bared through this foolishness, they would hang their heads in shame. That they had caused their Father in Christ to humiliate himself to such a degree—this thought would make them blush. And the closing sentence must have sounded like a hammer blow to their pride. "For in what have you been less favored than the other churches—unless in this, that I was no burden to you? Pardon me this wrong!" The biting sarcasm ended on this note (Read 11,16—12,13).

#### **PAUL DESIRED ALL TO REJOICE**

Paul was now prepared to come to them; but he insisted that he would not be a burden to them. True, he wrote, my enemies say that this is to take advantage of you; but the Corinthians knew that neither he nor Titus had ever acted in any but an upright and simple way. He did not want them to think that he had to defend himself before them; he wrote as he did "lest I may not find you as I should wish," lest there might be all kinds of sins that would cause him mourning and grief. Once more he repeated that he was about to come and he warned his readers that he would not spare those who needed reproof and punishment. He readily admitted that he was weak; yet his weakness was strengthened by the power of Christ. Paul wanted his converts to examine themselves; then they would find out whether the faith of Christ was in them, and whether they were in Jesus Christ. His prayer was that they would do no

evil, that they would do what is good. He desired that all should rejoice "be perfected, be comforted, be of the same mind, be at peace." May the God of peace and of love be with all of them! Greetings were exchanged and Paul's pen closed with a doxology (Read 12,14—13,13).

#### **SUMMARY OF SECOND CORINTHIANS**

Author: Paul, who converted the Corinthians, heard of their criticisms and of the Judaizers who like wolves had torn asunder his flock.

Time: The summer or fall of 57.

Place: Macedonia, perhaps Philippi.

Occasion: After the first epistle to the Corinthians relations between Paul and his converts became strained. First of all the former had changed his mind several times about visiting his flock; he was criticized for this; he was also accused of being arrogant, insincere, and of writing very severe letters. Some individual in particular had attacked Paul and it would seem had committed some serious crime. In all probability this person was the occasion of the severity of a letter by Paul that may have been lost.

Some Judaizers entered Corinth, and they began to attack not only the doctrine of Paul, but his person as well. Their attack on his teaching was aimed at the fact that he did not make the Gentiles observe the Mosaic law; their attack on his person was that he was contemptible in their midst, although his letters were overbearing and too dogmatic, and that he did not tax the Corinthians in order to get all the more out of them.

It is possible that Paul himself made a hurried trip from Ephesus to Corinth; if he did so, he was rebuffed. Then he sent Titus to see what could be done about the situation, and at the same time to look after the collection for the poor in Jerusalem.

Titus made his report to Paul in Macedonia; and from there Paul wrote to his converts.

Purpose: Paul had in mind the preparation of the Corinthians for his coming visit. His purpose in the beginning was to answer the charges of fickleness of mind, of arrogancy, of insincerity, and of too much severity in his letters; he did this in a very calm and forgiving frame of mind. Then he wrote a beautiful exhortation to generosity in the matter of the collection for the poor in Jerusalem. In the last part it is probable that his purpose changed as did his tone; the purpose is to make ridiculous his opponents and to retain the hearts of his flock, or rather, of Christ's flock.





# Book Reviews

*The Trapp Family Book of Christmas Songs*, selected and arranged by Fr. Wasner for Voice and Piano (Pantheon Books, New York, 1950; pages 128; price \$2.75).

This collection of Christmas carols and songs adds a distinctly artistic and useful volume to the many that have already appeared. The competence with which the project was planned and the musical and artistic skill with which it was carried out have resulted in a book that is a delight to the musician and the book-lover. Those who seek the core of Christmas music will find it here in well chosen examples accenting the central spiritual theme that motivates the season. The oversupply of goose, beef, gravy, and ale in its 19th century accent gives place to a less worldly spirit of earlier centuries. This spiritual background which highlights the Feast is prominently brought out in a Preface by Maria von Trapp, nothing more than what has been made know to many a community through concerts during the Christmas season by the Trapp Family Singers. Incidentally, you would be the loser if you did not know the fuller story as given in her book on the Trapp Family which speaks frequently of the Christmas festival.

Fr. Wasner, who is responsible for the musical training of the group, has made interesting arrangements and was undoubtedly largely responsible for the selection of the carols and songs. They have been selected from the repertoires of many peoples and include some of the 19th century Christmas songs several of which are American contributions. Thoughtfully, some enlightening notes on customs and historical data are given in an appendix. One of these customs which drew our

special notice since it is not frequently met with in English books is the "*Quempass*." The term being derived from the German title of the carol, "*Der Quempass geht an*," which is none other than the well known carol *Quem pastores laudavere*. The title was extended to a book of Christmas carols and hymns called the "*Quempass Heft*." We are glad to see that "*Away in a manger*," a carol so frequently attributed to Luther but never tracked to its source till a few years ago, is noted as an American carol possibly originating in Philadelphia about 1885. The note on the *Adeste* troubles us as it is here said to come from a French plainsong and arranged by Wade. By this time, search is about ended for Dom Stephan, O.S.B., who, as the result of a recently found English manuscript, along with several others, has quite conclusively proved the *Adeste* to be the work of Wade, both words and music. Dom Stephan has published a brochure on this latest study giving sample pages of the various manuscripts. (See also *The Catholic Choirmaster*, December 1950).

Agatha Trapp's illustrations in three colors add charm to the whole and one turns the pages to see initial Angels, the Christ Child, and appropriate tail pieces of particular interest. The two color scheme used for the music, red lines for the staff and black notes for the music, gives a delightful contrast.

In all it is a book that will grace the piano rack and be an appropriate, and inexpensive as a Christmas gift. The family that becomes well acquainted with its pages will capture some of that spirit exemplified by the Trapp Family, which with individual niceties will grow into the "good old days" of childhood. It will bring many of the thoughts near

home, for the Advent wreath, the Advent candle and the family crèche especially when accompanied by the Christmas songs of the ages are ties that have bound us for centuries.

CYR DE BRANT

*Curriculum Planning*. By Edward A. Krug, School of Education, University of Wisconsin (Harper and Brothers, New York, 1950; pages 306; price \$3).

The aim of this work is very clearly stated by the author when he tells of his attempt to make curriculum planning an effective process for dealing with the major social needs of the present day. Mr. Krug shows how curriculum planning is a matter of crucial necessity for those living in the present world. With this in mind he has endeavored to produce a plan whereby people will be enabled to solve the problems of human relationship "in a complex interdependent world."

The plan is furthered by the author's concern with the practices used by curriculum planning groups in public school systems on both state and local levels. Mr. Krug makes a general division of the people working on the curriculum into five groups: state leadership, local leadership, teachers, lay people, children and youth. The author proceeds to deal with educational purposes, the scope and balance of the all-school program. He stresses the latter to be one of the major lines of activity in curriculum programs.

Of noteworthy importance is the author's attempt to examine some of the abilities of the teaching craft in relation to the curriculum study programs. He emphasizes that the results are seen in better teaching and more improved learning experiences for children and youth.

Finally, Mr. Krug places great stress on the various responsibilities of the five aforementioned groups and states that curriculum development will go forward with speed and effectiveness only when all five of these groups are working on the process. He concludes this splendid volume by stating that "when all separate actions add up to a major action—when there is a unification of all efforts in curriculum development," the main objective in curriculum planning will be achieved.

SISTER M. ALICIA, O.P.

*Saint Elizabeth.* By Anne Seesholtz (Philosophical Library, New York, 1948; pages 136 with Index; price, \$2.75).

This slender volume contains an almost minute description of the life and times of one of the "first settlement workers of Europe" and one of the "few distinguished women of the thirteenth century." The reader first meets the Hungarian princess and her parents at her birthplace in the royal castle of what is today called Bratislava. After the brief introduction he is immediately plunged into

an account of the Saint's paternal background and consequently of Hungarian history, all of which gives a glimpse of the troubled times and confusion of cultures into which Elizabeth was born.

Successive chapters portray the poignantly lonely childhood Elizabeth spent far from her parents and homeland. At the tender age of four the princess was betrothed to the heir of the rich and influential Landgrave Hermann I of Wartburg in Thuringia. The detailed account of the departure, journey, and arrival of the little princess in the new land presents a colorful pageant of Hungarian life in the early thirteenth century.

In the chapters following Elizabeth's arrival at the Wartburg, the reader wanders with the lonely child through the grim fortress castle with its watch towers, its inaccessible parapets, its drawbridge, its spacious halls and richly furnished living quarters; roams the fields and forests with her and watches her being reared under the stern eye of the Landgravine Sophie for future German responsibility.

Elizabeth left her lonely childhood

and youth to enter upon a blissful but brief married life with Ludwig IV, second son of Hermann. On her wedding trip she was orientated into the apostolate of charity toward the poor and afflicted—that apostolate which was to be the ruling passion of her life and her road to sanctity.

As the wife of Landgrave Ludwig, the zealous princess found herself in a position to carry on her social service, and as such the saint gave unstintingly of herself and of her wealth to alleviate misery and suffering among her people.

The life of Elizabeth, the "settlement worker," was fraught with hardships and sorrow. Left a widow at an early age, the saint plunged even more deeply into her work and found peace and contentment during the remaining years of her life in spending herself for Christ in the person of His poor.

Elizabeth the saint emerges in the final chapter—the saint who traveled unselfishly, courageously, and joyfully amidst untold hardships, in the footsteps of her beloved Master.

In reading the lives of the saints one looks not so much for historical data as for inspiration. One desires

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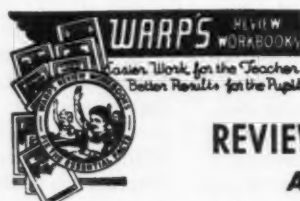
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to see the saint in all the beauty of his real personality. The author of *Saint Elizabeth* has buried Elizabeth of Hungary in such a wealth of historical lore that it is an almost laborious task to find her.

The volume is historical rather than inspirational, portraying as it does thoroughly and minutely the life, customs, and events of thirteenth century Hungary and Germany. In thus delving so zealously into the past for the rich background of her story, the author has hidden the saint.

There seems to be a chronological disorder in many passages which keeps the reader in a continual state of mental gymnastics, ricocheting from one event or personage to another. The frequent occurrence of such passages makes the story difficult and trying for the average reader. Likewise, the topic of many paragraphs is interrupted by the injection of odds and ends of unnecessary and apocryphal stories which add nothing to the story and which disturb the unity and coherence of the passages.

A student of history would appre-

ciate Anne Seesholtz's *Saint Elizabeth* for its graphic and picturesque descriptions of the life and times of the saint. The average reader, however, would grow weary of lengthy and unnecessary details before reaching the final chapters of the book.

SISTER MARY ISABEL, S.S.J.

### Our Review Table

*Spinno*, an arithmetic number game by Elda Merton. The game is played with a spinner device that spots a basic number combination and draws it to the attention of the pupils competing in the game. Teachers will find that it motivates drill in acquiring mastery of the basic number combinations. (The John C. Winston Company, Philadelphia, 1950; price \$2.20).

(Rev.) PAUL E. CAMPBELL

*The Catholic Church in the United States*, by Theodore Roemer, O.F.M.Cap., Ph.D. After a preliminary account of Catholic explorations and settlements previous to the time of the first American Bishop (John Carroll), the

author treats by decades the later development of the Church (B. Herder Book Co., St. Louis, 1950; pages with Index viii, 444; price \$5).

*The Great Mantle*, the Life of Giuseppe Melchior Sarto, Pope Pius X, by Katherine Burton (Longmans, Green and Co., 1950; pages with Index xiv, 238; price \$3.)

*What Must I Do?* by Sister Mary Paul Reilly, O.S.B. Information on convent life and what it means to be a Sister (Bruce Publishing Co., Milwaukee, 1950; pages 96; price \$1.60).

*The New Modern American & British Poetry*, ed. with notes and critical introductions by Louis Untermeyer; a revised Mid-Century Edition with thirteen poets added and a new 40-page general introduction... (Harcourt, Brace and Co., New York, 1950; pages lvii, 422; price \$1.88).

*America's History*, by Lewis Paul Todd and Merle Curti; a high school text (Harcourt, Brace and Co., New York, 1950; pages xiv, 866; price \$3.76).

## For Christmas Giving . . .

# CROSS AND CROWN

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## CROSS AND CROWN

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## *Taking the Audio-Visual Aids in Our Stride*

### *Part II. Projected Stills—The Filmstrip*

(Continued)

By REV. LEO F. HAMMERL

*Assistant Superintendent of School's, 35 Niagara Square, Buffalo 2, New York*

**R**EPETITION, to some, has come to mean a dull spiritless presentation; indoctrination by rote recitation; the serving of digestible knowledge, its absorption and, from time to time like all digested matter, its excretion, to satisfy the feeder that the system is at work. No wonder there is so little assimilation.

#### **REPETITION A NECESSARY MEDIUM**

Actually, repetition is allied with petition. Petition means to seek, to beseech, whether in prayer or in secular endeavor. Repetition is merely a forward step from petition; it implies a constant relentless seeking, questing; indeed, a very besieging and beleaguering of the subject through as many approaches as the intellect will make available. It is a necessary medium for educating.\*

Repetition, under intelligent guidance, still holds an important place in the educative process. It does not carry the ipso facto implication of dullness, like the recitation of the multiplication tables without reference to every-day mathematical problems. Repetition can be made alive in the same way that the constant repetition of Hail Mary's is alive in saying the Rosary, woven as they are into the drama of our salvation via the commemorated mysteries, impressing us again and again with the majestic and magistral rôle of the Angelic Salutation in that divine drama.

In the same way, repetition of factual information can

be given dynamic meaning through the sequential serialization of related pictures in the filmstrip. In other words, the filmstrip does a difficult task; it aids the teacher in bringing together isolated facts into a unified whole and simultaneously repeats, in pleasant form, facts that might otherwise be dulled by some routine drill.

Obviously, to get along with the program, the school will need a filmstrip projector and filmstrips.

When purchasing the projector, it is ordinarily wiser to buy a machine that is not a combination filmstrip and slide projector; for several reasons. Too often they might more truthfully be called complication projectors, instead of combination projectors. Secondly, 90% of its use will be with filmstrips which are becoming increasingly more popular; whereas the slides are gradually passing into disuse. For the school which has no program along these lines, it is advisable that a filmstrip projector be obtained, as a beginning purchase. Even where the slide-projector is desired, it is better to buy separate machines; the cost of the two is very little more than the combination.

#### **RECOMMENDED EQUIPMENT**

The American Council on Education recommends that there be in each school, one filmstrip projector for every 200 students, which is ideal if you can meet it. It also recommends that each classroom be equipped with heavy window drapes or darkening shades, its own screen and an electrical outlet at the rear of the room. The ACE suggests, furthermore, that each classroom be so outfitted that it will be suitable for any type of projection.

\*E. Ferris and H. T. Wooley, *Diagnosis and Treatment of Young School Failures* (Washington, D. C.: Gov't Printing Office Bull. 1, 1923).



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For Catholic school purposes, these recommendations are well nigh impossible to fulfill. Personally, I have always disagreed with those who insist that each room be so equipped, even in an ideal situation.

The more practical situation is to have one classroom set aside as the projection room. In much the same way that a separate room is designated as the library or the music-room or for some other school utility. It should be thoroughly equipped; not at once, but gradually through a period of years as sufficient money becomes available. Under good administration, the use of this room and its facilities can be given over to the various grades at specified times, mutually agreeable to the entire faculty. At the outset, it would not be used more than four times a week by any particular class. I can assure you, however, that its popularity and consequent demands on it will grow rapidly, as the teachers become aware of the effectiveness of the visual aids used there. If it is impossible to have an unused classroom set aside for projection purposes, the school library might well be used; in fact, any place, where ordinarily one expects to find a quiet and serious atmosphere, is a suitable place. The use of auditoria or gymnasias should be avoided, because of their close association with recreational and entertaining activities. The child naturally thinks of these school areas as places where he is to enjoy himself, to be entertained; and consequently, the full potentialities of the film presentation will not be realized.

#### SELECTING FILMSTRIP PROJECTION EQUIPMENT

There are any number of excellent filmstrip and slide projectors on the educational market these days. We have no intention here to recommend any particular make; but, regardless of the manufacturer's claims, the points given below might well be kept in mind by the prospective purchaser.<sup>7</sup>

1. No projector should be purchased until it has actually been tried out by the teachers under authentic teaching conditions.
2. No equipment should be purchased unless its manufacturer or local distributor provides an adequate local service department for repairs and replacement of parts.
3. Other things being equal, it is preferable to purchase light-weight projectors. The field has recently unveiled equipment that is both light and sturdy.
4. No filmstrip or slide projector should be purchased unless it has illumination factor of 300 watts as a minimum.

<sup>7</sup>Francis W. Noel, *Setting Up Your Audio-visual Education Program* (Stanford, Cal.: Stanford University Press, 1949), p. 2.

5. Complicated, gadget-ridden machines should not be purchased; simplicity of operation begets ease and efficiency of use.

#### PROPER USAGE

Principally there are four steps in the proper use of filmstrip materials. They are described in brief detail.

1. *Selection.* The teacher should carefully preview materials before purchase, in the light of certain definite criteria. A suitable set of norms that each item must meet should be drawn up as a rigid guide in this selection. Questions such as these should be uppermost in the mind of the previewer: Is it related to classroom work? Is it helping to achieve a definite teaching objective which has proven difficult on a simpler educational plane? Is it too long? Are there too many ideas and are they too difficult? Is the material presented in an understandable way?

Some schools have initiated the very fine practice of compiling evaluative cards which are kept on file. Before any preview work is undertaken, this file is consulted to determine whether a rating has not already been made by some other member of the faculty. Here is a copy of a 5x8 card with suggested items for evaluative purposes.

#### ST. JOSEPH SCHOOL FILMSTRIP SCORECARD

Title of film		Distributor			
Used for:	subject	grade			
Used to:	introduce	summarize	supplement	survey	
Correlation:	complete	close	fair	poor	
Unity & Sequence:	excellent	good	fair	poor	
Student Interest:	excellent	good	fair	poor	
Objectionable					
Elements:	nil	slight	some	excessive	
Purchase					
Recommendation:	basic	supplementary		disapproved	
Comments:					
Cost	Reviewer				

When an item has been selected and purchased after having successfully met the stringent test of these critical points, a record of its content and suggested use should be kept on separate file. Such a record is something permanent and should be treated in much the same way as library catalog cards. On these cumulative cards should be filmstrip information that is concise and clear; a brief synopsis of the contents, data on the sources of the subject, number of frames, etc.<sup>8</sup>

2. *Immediate preparation.* The teacher should re-study her material and read the study guide, if one is available. She should keep in mind just what the film teaches and how she intends to relate its content to classroom needs. Actually, this involves less work than it

<sup>8</sup>E. C. Dent, *Audio-Visual Handbook* (Chicago: Society for Visual Education, 1942).

seems. After sufficient use of a filmstrip or slide subject, this preliminary work becomes unnecessary. The teacher will have acquainted herself with its material and will select it for a specified task without preview previous to class presentation. She will refer to it in much the same way that she would refer to a pointed story or to some volume from the library. The preparation, well-done one year, will set the stage for its use in succeeding years.

A certain amount of class preparation is also advisable previous to viewing the filmstrip. Primarily, the class must be acclimated to filmstrip use; especially in beginning schools, the teacher has to overcome the popular misconception that this technique is something novel and entertaining. The teaching purpose of the presentation should be pointed out to the class. It should be made explicit that the filmstrip is a source of learning, and not a medium for entertainment. To accomplish this purpose, two things should be kept in mind. First, no more than one filmstrip should be shown to the class group at any one seating; and this should not take more than 20 minutes. The whole value of the filmstrip is lost or at least lessened, if the teacher reels off four or five filmstrips, merely because the physical setting is arranged and ready. Secondly, there should be a consistent pre-showing technique. Ordinarily, this will be a controlled, though somewhat spontaneous, class discussion on the key points of the film. These key points should be listed on the blackboard and the class alerted to watch for their development in the showing.

#### PRESENTATION; FOLLOW-UP

3. *Presentation.* A classroom filmstrip will be of some value when shown under unfavorable conditions. But to gain the maximum effect, it should be presented under conditions that consider concentration and comfort on the part of the pupils.

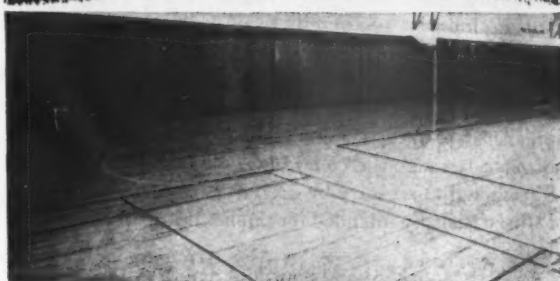
The room, of course, must be dark; and should be sufficiently ventilated. The audience should be seated in rows, close to the light beam and in front of the projector, the first row placed about ten feet from the screen. Orderly seating creates an attitude of attention and seriousness. Care, finally, should be taken regarding the placement and stability of the screen standard and projection table. A screen image 4 feet by 5 feet is the approximately correct size for a class of 35 to 45 pupils. The projector is about 30 feet from the screen in the given case.

4. *Follow-up and application.* After the showing, the class should check itself on information gained, correct erroneous opinions or impressions, discuss parts not clear and review the main concepts of the filmstrip. This should be done immediately after the filmstrip has been screened, the class keeping in mind the key points which were written on the blackboard at the beginning of the period. Learning, like forging, is best done by striking

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while the iron is hot. Repetition of facts and their inter-relation should be moulded, as it were, on the malleable mind of the youngster, while all these factors are still vividly present, under the stimulation of the filmstrip.<sup>9</sup>

The filmstrip is just another aid, but an excellent one. Its use should be considered the initial step in the school's projected visual aid ambitions. Filmstrip materials should not be rented or borrowed; they should

be purchased and kept permanently in the school, like a library volume. The visual-aid people are fond of making a comparison between filmstrips and books which might be bought for the school library. The cost about the same and serve the same purpose.

<sup>9</sup>Estabrook and Karch, *250 Teaching Techniques* (Milwaukee: Bruce Publishing Co., 1943), pp. 80-81.

## Christ on the Screen

By MICHAEL LINDEN

THE RECENT Hollywood production, *Upon This Rock*, which presents the life of our Lord through the eyes of the Prince of the Apostles is likely to mark a new era in the development of Catholic religious films.

Of this picture, the experienced and conservative William H. Mooring, certainly one of the best informed Catholic critics writing for the American press commented: "I cannot remember in any picture a more vivid and compelling portrait of Our Lord . . . gentle but strong, kind but always robust; the portrayal . . . gains both power and dignity from the clear strong voice and the untheatrical mien which distinguish it from earlier screen characterizations."

Because *Upon This Rock* was produced for Catholic audiences in Catholic schools and auditoriums it does not have to make the compromises which have been so often thought necessary by producers of previous stories of Christ, usually intended for public theatrical consumption.

As Mr. Mooring points out, the dialogue, taken from the Scriptures, "does not gloss over the divinity of Christ, which is clearly established in Peter's reference to the Holy Trinity, later in Christ's question to the apostle who is to become the first Pope, and still again when our Lord institutes the Sacrifice of the Mass at the Last Supper."

The film was done in the 16mm medium and has now been finished in kodachrome which was an afterthought of the producers. According to one critic who saw the first black and white showing and later the kodachrome production the addition of color has given the film "an indescribable warmth" and "has enhanced its value."

twenty-five parishes which have sent in requests for the film will attempt to imitate St. Joseph's, which is one of the poorest sections of Los Angeles and boasts a large Mexican population, by running the film a full week.

Estimates indicate that as a result of the premiere week the parish and the Rancho San Antonio split half of \$2,000 with the producers, Canticle Films, whose first full-length Catholic picture this is. The parish, second oldest in the Archdiocese, is conducted by the Franciscans Fathers and has a strong following among the Third Order of St. Francis and other Franciscan societies as well a very loyal group of former parishioners who lived in its precincts when it was not only one of the foremost English speaking parishes but also attracted a very large number of the early German settlers.

*Upon This Rock* has a cast of 130 and was produced on a modest budget mostly against the background of the California hills, reminiscent of Palestine. It first shows St. Peter, imprisoned and awaiting his martyrdom, speaking to his fellow prisoners about the Christ who was crucified thirty years before.

The flashback then shows the familiar scenes of the Bible. Peter's primacy is established by the words of Christ: "Thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it." Institution of the Sacrament of Penance is stressed with the words: "I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven."

### NOTED CATHOLIC ACTOR ASSOCIATED WITH VENTURE

James E. Roche, formerly with the United States Navy Films Unit Division and now associated with the staff preparing Father Peyton's Family Theatre programs, is credited with the technical direction and the final editing of the script. One of the screen notables associated with Canticle Films, which will presently

### FILM MEETS ENTHUSIASTIC WELCOME

The premiere, held in the commodious and well-equipped St. Joseph's auditorium in Los Angeles, was decidedly successful, running for a full week and evoking responses from other Los Angeles parishes. Two of the



# MAKE WAY FOR MARY

By Reverend James J. McNally



*His Excellency, the Most Rev. Christopher J. Weldon, Bishop of Springfield, in his Introduction, says:*

"Father McNally, in these chapters of *Make Way for Mary*, gives us a grand opportunity to learn from our Blessed Mother this language of God so that we can understand His messages and know how to comply with them. . . . What Father McNally does for us in this book is to point out how Sunday after Sunday, as one meditates on the Gospel, one can, in spirit, place one's hand and heart in those of Mary and have her in reality guide one's steps into the path of perfect living. The simple, logical reasonableness of what God asks as well as His right to ask it and the glorious heart-warming satisfaction of giving it to Him generously and unconditionally are made clear and attractive."

If your life and work is that of a religious, *Make Way for Mary* will appeal strongly to you. Its complete treatment of Our Lady's life and beautiful simplicity make it an admirable book for spiritual reading. Since it follows closely the liturgical year, it will provide you with appropriate material for study on the various Sundays and feast-days from month to month.

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open a new York office under the name of "Catholic Films," was Pedro de Cordoba, vice-president of the Catholic Film and Radio Guild and a pioneer in the advancement of Catholic pictures. This noted figure of stage, screen, and radio was found dead in his home on a Sunday morning holding in his lap the missal from which he was preparing his weekly broadcast of the Mass that he was expecting to narrate from the Immaculate Conception Church in Los Angeles. He had given devoted services to that assignment for almost twenty years.

One of his last film assignments was the narration of *Faith Will Conquer* a documentary short for Canticle Films. His death was attributed by many to his prodigious efforts in connection with playing the rôle of Junipero Serra in the pageant at the Hollywood Bowl commemorating the centennial of California as a state of the union. He had achieved distinction in the rôle of Father Serra during hundreds of performances of John Steven McGroarty's *Mission Play*.

The only parallel to *Upon This Rock* in Catholic film annals in the United States is Fanchon's Royer's *Mission to America*, also a feature length film done in koda-chrome in 16mm, in which de Cordoba was also a factor. This is the story of the Franciscan missionary conquest of California, first of the eight Catholic films done by Miss Royer, who, during its completion, became a convert to the Church and determined thereafter to give up a lucrative career as Hollywood's first woman producer and to make none but Catholic films.

There have been now at least a dozen feature-length films made that might be described as lives of Christ. Of these most have been done in 35mm for professional theatre audiences with some subsequent reductions into the 16mm medium for parish halls.

#### CHRIST THE KING FILM MEETS WITH FAVOR

One of the last to come to the United States is *Christ the King*, produced in Mexico under the name of "Jesus of Nazareth" and tremendously successful in that great Catholic country which seems to have particular genius for turning out religious films. Its 35mm products include such other themes as "Virgin of Guadalupe," "The Virgin Who Forged a Nation," "Maria Magdalena" and "St. Francis of Assisi." The first and last of these films are available in 16mm with English sub-titles.

Lavish praise has been given *Christ the King* by such prelates as Most Rev. Vincent S. Waters, Bishop of Raleigh, S. C., Right Rev. Msgr. George J. Casey of Chicago, Very Reverend Msgr. John J. Voight of New York, Very Rev. Msgr. John S. Spence of Washington, D. C. and Very Rev. Msgr. Francis J. Murphy, secretary to His Eminence Cardinal Spellman of New York.

"Without exaggeration," commented Monsignor Spence, "*Christ the King* is the most impressive and

inspirational picturization of our Lord I have ever seen."

The Very Rev. John L. Morkovsky, superintendent of schools of the Archdiocese of San Antonio asserted: "I have seen many religious films, but I admit reluctantly that we have no American-made film so well done technically and so inspiring as this one."

Like most of the films dealing with the life of Christ, this Mexican film was done in 35mm for theatrical purposes and has now been reduced to 16mm with an English narration for Catholic halls. It is in black and white.

Production schedules of American studios presently list at least half a dozen films devoted more or less entirely to the Christus theme. And motion picture history records at least twenty such films over the fifty years or so that mark the four great periods of the industry. In France, Italy and the United States the subject was one of the first to be brought to the screen. George Melies' "Christ Walking on the Waves" was one of the first of the French films and was followed by the "Passion of Christ" and a "Life of Jesus" done after the turn of the century by Ferdinand Zecca of Pathe Studios. "The Judas Kiss" by Armand Bour was another early French offering.

In the United States the first "Passion Play" for popular consumption was that made by the theatrical producers, Klaw and Erlanger. This was done in Europe following closely the pattern of the Oberammergau players. Produced for \$10,000 it was so successful that another "Passion" was made on the roof of the Grand Central Palace in New York and still a third, "Passion of Our Lord" came out of Philadelphia.

#### AMERICA'S CLASSIC STILL IN DEMAND

America's classic contribution to the theme is unquestionably Cecil B. DeMille's *King of Kings* which is still being used in the 35 as well as the 16mm medium. It may be compared internationally with the German "I.N.R.I." produced by Robert Wein and *Golgotha* the French production of Julien Duvivier, which is now in 16mm with English sound narration.

Europe, and indeed the United States, whose film patrons have a considerable investment in it, is now eagerly awaiting the completion of *The Divine Tragedy* being produced by Abel Gance with an anonymous actor in the rôle of Christ.

Gance's great success in such films as *Monsieur Vincent* (St. Vincent de Paul), and *Le Saurcier du Ciel* (St. John Vianny, the Curé of Ars) has given to many critics reason to believe that he will bring out a masterpiece for all time. If he does not it may be that John Farrow, Paramount director, husband of Maureen O'Sullivan and author of the books "The Pageant of the Popes" and "Father Damien," will do it in "The Son of Man" which he has been trying to get before the cameras for almost a decade.

## Audio Visual News

### A Castle Film on Safety

*Are You Safe at Home?*, a 16mm film, shows the right and wrong methods of fire protection and fire fighting in the home. Usual fire hazards are illustrated and methods of protection are vividly enacted. There is all the action and drama of a burning home and rescue as well as the fundamentals of education for safety. The film was produced by National Film Board of Canada, runs 16 minutes and sells for \$35, at United World Films, Inc., 1445 Park Avenue, New York 29. (S16)

### Fairy Tales Filmstrips by Danish Artist

A new filmstrip series on the Hans Christian Andersen fairy tales is now available through S.V.E. visual education dealers.

In Denmark, the cradle of fairy tales, the illustrations for this series were prepared by the noted Danish artist, Paul Lorentz. They visualize the important scenes from each story, and serve as the basis for presenting these stories in an interesting old-world manner.

Produced coöperatively by Dansk Baand-film A/S, Ringsted, Denmark and S.V.E., this series includes: *The Fir Tree*, *The Little Match Girl*, *The Emperor's New Clothes*, *The Swineherd*, *Thumbelina*, *Silly Hans*, *The Tinder Box*, *What The Old Man Does*, *Little Claus and Big Claus*, *The Princess on the Pea*, *The Ugly Duckling*, and *The Brownie at the Grocer's*. All of them are suitable for primary and intermediate grade levels.

Each full-length captioned filmstrip is in color, averages 44 frames, and lists for \$5. The complete set of 12 filmstrips boxed lists for \$49.50. (S17)

### New EBFilms

Twelve new films were announced by Encyclopædia Britannica Films. Seven of these serve as teacher aids for American history and literature. These seven new biographical films are an addition to the film biographies described in these columns in the January, 1950, issue. The titles of the seven are: *Louisa May Alcott*, *Daniel Boone*, *John C. Fremont*, *Oliver Wendell Holmes*, *Robert Cavalier De La Salle*, *Lewis and Clark*, and *John Greenleaf Whittier*.

All are two-reel black and white motion pictures.

In addition are a film in geography, *Scandinavia*, and two films for foreign language classes: *Une Famille Bretonne* and *La Familia Sanchez*. The first of these, subtitled *A Lesson in French*, has a

soundtrack in French and is based on the earlier EBFilm, *French Children*. The second, subtitled *A Lesson in Spanish*, is based on Spanish children and is in Spanish. Both films are accompanied by foreign language phonograph records to supplement the visual teaching film.

*Guignol and the Pirates*, a two-reel film produced in France for younger children, and *Office Etiquette*, a one and a half reel film designed for business economics courses, complete this set of twelve films. (S18)

### Fairy Tale Films

Film versions of three ever-popular fairy tales, "The Enchanted River," "Briar Rose" (The Sleeping Beauty), and "The Three Wishes," produced by Films for Children, Inc., are now available for sale or rental through Association Films. They were made in response to requests by parents and educators for subjects suitable for the very young.

The fairy tales, filmed in 16mm, are available in either color or black and white. The stories are told with off-screen narration and appropriate background music.

"The Enchanted River," based on a tale by Aesop, tells of two woodcutters whose honesty is tested by a water nymph. The moral is forceful and easy for children to grasp. (Time, 10 min.; rental, color \$4, b/w \$2.40; sales, color \$75, b/w \$45).

"Briar Rose" (The Sleeping Beauty) is perhaps the most popular of all fairy tales. It tells of Briar Rose, a beautiful princess who is condemned to a 100-year sleep by a spiteful fairy. In the hundredth year a handsome prince awakens the princess with a kiss. (Time, 18 min.; rental, color \$7, b/w \$4; sales, color \$125, b/w \$75).

"The Three Wishes" is about a simple peasant who aids two gnomes and receives three wishes as his reward. Two of the wishes are squandered and the third has to be used in desperation. (Time, 10 min.; rental, color \$4, b/w \$2.50; sales, color \$75, b/w \$45). (S19)

### New "Art of Living" Film

"You and Your Attitudes," the fourth and latest film in the "Art of Living Series," has been released by Association Films.

Like the other films in the series, "You and Your Attitudes" dramatizes a particular social problem pertinent to teenagers. In this one, the Barrett family gathers around the dinner table to discuss "social attitudes"—money and allowances; foreign groups, the new girl on the block,

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25 min. Rental \$7.50 Sale \$125

3. FAITH TRIUMPHANT  
20 min. Rental \$6 Sale \$100

4. GRACE OF FORGIVENESS  
25 min. Rental \$7.50 Sale \$125

5. CROWN OF RIGHTEOUSNESS  
20 min. Rental \$6 Sale \$100

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and prejudices which create unintelligent attitudes.

The film does not attempt to solve the questions raised concerning social attitudes. Its purpose is to stimulate classroom discussion with solutions to be arrived at by the pupils themselves. A discussion guide is available. Running time: 10 min.; rental price \$2.50, sales price \$45. (S20)

#### Latest Association Film Catalog

Association Films' 1950-51 catalog of rental, free and sale films has just been issued. "Selected Motion Pictures" lists almost 1400 16mm sound films in three major categories: educational, religious and entertainment. The catalog may be had free of charge by writing Association Films.

This catalog uses gradings set up by "The Educational Film Guide" so that exhibitors will now know at what school-age level a particular film should be used. The gradings range from "primary" to "forum" (adult discussion).

Association Films now has more than 100 industrially-sponsored films, available free of charge to exhibitors. Among the many new subjects are: "Miss Dunning Goes to Town," a new color film about personal grooming for Home Economics classes and women's groups; "Finger Painting," a full-color explanation of a

dramatic new art form; "The Story of Tuna" (Revised version of "Starkist"), about commercial fishing off the California coast; and several new films produced by the Bell Telephone Company. (S21)

#### New BIS 16mm Sound Film Series

British Information Services announces the release of a series of short films under the general title of *This Is Britain*. Consisting of 115 items, each from 3 to 5 minutes in length, they cover a great variety of subjects and will be of interest to teachers.

The purchase price for any item is \$10. *This Is Britain* is available for rental at \$1 for the first item and 50 cents for each additional item. There are no restrictions as to the number of items which may be booked at one time.

At the request of the borrower, any combination of items will be spliced *free of charge* by BIS in order to facilitate screening. For example, should a borrower choose five items for showing to a specific group, and wish these items spliced and mounted on a single spool, this service will be included in the customary rental price for five items—namely, \$3.

Available free of charge is a classified listing, with such useful headings as art

and music, children and education, scientific and technical, etc. (S22)

#### Science Filmstrips

*Current Science Features* is a series of four full-length, black-and-white filmstrips based on feature science articles in *Popular Science Monthly*. Designed for junior and senior high school classes and clubs, the four strips are: *The Science of Auto Safety*, *Making Atomic Energy Help Mankind*, *Controlling Fire and How Television Works*. A teaching guide accompanies each. A set with guides, boxed, is \$14. For further: Popular Science Publishing Company, Audio-Visual Division, 353 4th Ave., New York 10. (S23)

#### New Amplifier and Miniature Condenser Microphone

The Altec Lansing Corporation of Hollywood has announced a new series of amplifiers designed specifically for use with the Altec miniature condenser microphone. By newly-developed circuits, these amplifiers eliminate the need for several elements now necessary in microphone amplifier systems. With this new circuit, power for the condenser microphone impedance matching tube is obtained from the amplifier rectifiers. No input transformers or input matching transformers are required.

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According to the manufacturer, great circuit simplification is obtained as well as a reduction in the possibility of hum pickup normally encountered in high gain amplifiers using input transformers.

First of the new series to reach dealers is the A-332A Amplifier, an 18-watt portable public address unit of high quality. Three inputs are provided, two for the Altec miniature condenser microphone, and one for variable reluctance phonograph pickup. Each of the three channels is provided with independent gain and bass controls. A high frequency droop control is provided for all input channels. These controls, and a power switch, are grouped on a lighted panel that is slanted for easy manipulation of the control knobs. The standard Altec microphone cable plugs directly into this new amplifier. When more than 18 watts of power is required, the

A-332A may be used to drive the 75-watt Altec A-247B Amplifier.

Shown in the illustration is the "chest-plate" to which the miniature condenser microphone may be attached. The chest-plate contains an impedance matching tube and has attached to it permanently 25 feet of standard microphone cable, which allows an announcer or lecturer freedom to move about while speaking, even to turn away from the audience to point to a blackboard or screen. (S24)

### Modern Christmas Film

Release of the 16mm motion picture version of the modern Christmas classic, *The Littlest Angel*, was announced by Coronet Films. In this animation adaptation of Charles Tazewell's best-selling book, church and school leaders will find a subject for holiday programs and for elementary level language art classes. *The Littlest Angel* (1¼ reels, sound, color or b/w). To the gates of Heaven came a small and very lonely little angel who, though he tried hard to look and act like a good little angel should, just could not seem to stay out of trouble. Then one day, the kindly old Understanding Angel granted the Littlest Angel's wish and from that day on, the cherub's conduct and appearance were above reproach. Finally came the time when Jesus was to be born.

All the angels of Paradise busied themselves with the preparation of their costly gifts. Yet, it was the gift of the Littlest Angel that was chosen by God to shine as an inspiration for all men down through the ages. (S25)

### Revised Motion Picture Catalog

A revised edition of the 24-page catalogue listing 14 sound motion pictures for classroom use has been released by the School Service Department of the Westinghouse Electric Corporation. These films can be borrowed free of charge except for transportation costs.

The motion pictures described and illustrated in the catalogue cover subjects: jet propulsion, electricity, electronics, radio, nutrition, salesmanship, social science, and industrial arts. The catalogue also describes various teaching aids available with the films. (S26)

### The Educational Film Guide

The Educational Film Guide has increased its scope in size and frequency. It now includes a list of all 16mm films and a section of selected films for which there are evaluations.

All the necessary information is given, description of contents, silent or sound, running time and name of the producer or

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Films in the selected list are graded and marked for elementary, junior, senior high school and college use; some for trade schools and adult education.

The thousands of "free" films produced by government agencies, or those sponsored by business, industry, and national organizations are included with descriptions, and the address of the offices from which they may be borrowed.

The selected list with full notes is included in the March, June and December numbers. The September issue is a bound volume which is included with subscription. The other issues, listing films by title and under subject, bring announcement and description of new films as they are released.

In use the Educational Film Guide provides help in selecting films for specific subjects for educational and entertainment use for schools. (S27)

#### EBFilms and Phonograph Records

The release of 18 new educational films during November and December will bring the total number of productions

issued by Encyclopaedia Britannica Films during 1950 to 70, making it by far the most productive year in the firm's 21 year history.

The release of 70 films during 1950 is contrasted with an annual production of about 12 motion pictures only a decade ago and is exactly double the number of films released in 1949.

In commenting on the rapidly mounting schedule of releases, EBFilms' President C. Scott Fletcher pointed out that the EBF library of educational films now exceeds 400 titles. EBF still has a goal of a basic library of 1,100 films for the school curriculum, he said.

Among the motion pictures released during the past year are 14 additions to the series on great men and women, bringing to 20 the number of films in this basic biographical library. In December, films on the seven statesmen Washington, Hamilton, Marshall, John Quincy Adams, Jackson, Calhoun and Webster are to be released.

In addition, EBFilms prepared and released 43 new filmstrips bringing to 100 the number available. Encyclopaedia Britannica Films also entered into two new phases of the audio-visual field during the year with the release of a series of six

albums of phonograph records on *Historical America in Song* and two foreign language teaching films combining sound motion pictures with phonograph records.

The new record series is an innovation in cataloguing of American folk songs and is one of the largest collections of genre singing outside the Library of Congress. Each of the more than 120 songs in the series is sung by Burl Ives, American ballad singer, and is placed in its proper chronological and historical position through a brief introduction by Ives. The series include *Songs of the Colonies*, *Songs of the Revolution*, *Songs of North and South*, *Songs of the Sea*, *Songs of the Frontier*, and *Songs of Expanding America*.

At present, the language teaching series include films and records for use in elementary French and Spanish classes in high school and college. In use the combination provides students with an opportunity to hear spoken language describing scenes they are seeing as well as the chance to gain insight into the cultural aspects of the country they are studying. The phonograph record of the film sound track remains in the classroom and is re-used until the vocabulary and voice inflections are learned perfectly. (S28)

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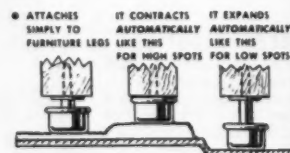
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## News of School Supplies and Equipment

### Puts Stop to Furniture Wobble

Four little button devices called *Level-matic* placed under the legs of a piece of furniture, whether teacher's desk, a sand table, or a chair in the principal's reception room, will put a stop to the wobble of that piece of furniture. *Level-matic* corrects for uneven furniture legs, sagging floors or for furniture standing partly on a rug and partly on bare floor.

The units are said to be easy to attach, adjust themselves automatically, are water-proof and will not wear out or deteriorate with age. One unit is placed



under each leg and they look much like the "buttons" or glides which in the past came on most furniture. (S29)

### New Duplicator For Small Budgets

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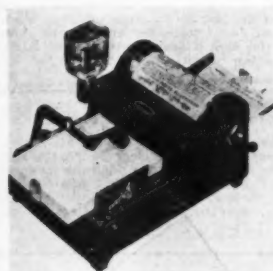
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Its features are the master lock on the drum which allows easy insertion of master sheet on drum and holds it securely; visible fluid supply and automatic paper feed, and a re-set counter to count copies produced. It can be furnished without counter, if desired.

The duplicator handles paper stock from post card size to 9 in. by 14 in. It has two-tone gray enamel wrinkle finish and is compact for storage in a small place. (S30)

#### Unit Heaters Deliver Warmed Air

Gymnasiums are economically heated by unit heaters attached to either steam or hot water systems, warmed air being delivered either horizontally or with a down flow.

Whether for initial installations or to supplement existing installations, or perhaps to solve the problem of a really never warmed northern exposed classroom, National has a new line of heaters with 24 sizes of horizontal units and 16 different sizes of vertical units.

The incorporated fans are propeller type and motors are said to be made specifically for fan duty, with cabinet designed to assure maximum fan performance and quiet operation.



The company also markets all necessary controls, including thermostats. (S31)

#### Fast Filing System

Advantages of a triple check automatic filing system for files of 10 drawers or more are set forth in a new Remington Rand folder, of interest to teachers of commercial classes. File by letter, control by number, check by color are the basic elements of triple check.

Copies of the folder (LBV 391) may be obtained from Remington Rand Inc., 315 Fourth Avenue, New York 10, New York. (S32)

#### New Chalk Holder

Soiled hands and clothing from using chalk, especially colored chalk, can now be avoided with a new inexpensive plastic chalk holder. Added advantage is the saving from chalk breakage and the use of the chalk to the last half inch. Chalk piece is merely inserted like lead in a mechanical pencil, and cap-piece is tightened. Further adjustment of chalk as it is used up is done as at first insertion. Black Board Buddy Mfg. Co., 1934 N.W. 29th Street, Portland, Oregon. (S33)

#### Bibliography on Fiberglas

*Fiberglas Bibliography* is a volume of annotated references to selected articles which have appeared in the nation's press and has been announced in its third edition by Owens-Corning Fiberglas Corporation.

The bibliography is available to college and university students on request. It provides a ready-reference to uses of Fiberglas products which include applications in refrigerators, ranges and water heaters, forced-warm air furnaces, reinforced paper, reinforced hose, wire and cable, insulated shipping containers, storage batteries, automobiles, trucks and trailers.

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and aircraft. The bibliography is of 88 pages and contains indexes of publications cited, authors and applications and uses. (S34)

## Slip-Retardant Floor Finish

Following a series of field tests under exacting conditions, the Johnson Wax Company has introduced a new self-polishing, slip-retardant floor finish said to have the properties of a top-quality no-buff floor wax.

Known as Shur-Tred, the new product gives appearance, protection, and ease of maintenance. It is further claimed not to leave a greasy, slime-like film on the floor.

Shur-Tred is easy to apply, by standard methods, and dries quickly to a high gloss like other self-polishing floor waxes according to the maker S. C. Johnson and Son, Inc., Racine, Wisconsin. (S35)

## Contributors to This Column

(Continued from page 194)

### Sister M. Rosalia, M.H.S.H.

Sister M. Rosalia, author of *Child Psychology and Religion*, concludes her article on developing Catholic attitudes, begun in the November issue.

### Rev. G. H. Guyot, C.M., S.T.L., S.Ser.B.

Father Guyot is rector of St. John's Seminary, San Antonio, Texas, where he also is professor of Sacred Scripture.

### Rev. Leo E. Hammerl, M.A., M.S. in Ed.

Father Hammerl is assistant superintendent of schools in the Diocese of Buffalo. Herein he continues his series on teaching with the aid of audio-visual materials.

### Michael Linden

Michael Linden, pen-name of a former newspaper writer, was introduced to our readers in the November 1950 issue.

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## Catholic Colleges and Schools

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